CHRISTIAN PRINCIPLES

G. CAMPBELL MORGAN, D.D.

Tom J Hatcher

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BY

G. CAMPBELL MORGAN

AUTHOR OF "THE ANALYSED BIBLE," "PARABLES OF THE KINGDOM," "THE PRACTICE OF PRAYER," ETC.

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FOREWORD

THE difference between principles and rules is radical. Rules can be made, and therefore broken. Principles cannot be made, and cannot be broken. Rules are things of time. Principles are matters of eternity. Rules are accidental. Principles are essential.

In this series of lectures on Christian Principles my desire is to interpret those matters that obtain, subconsciously at least, in the thinking of all Christian souls, and of which it may be affirmed that the measure in which they do obtain, and the measure in which they are the master things of the life, is the measure in which Christianity is a living experience, and exerts a living influence.

The historic facts and fundamental doctrines of the Christian faith will be taken for granted, and the lectures will consist of statements of the principal principles of life and service resulting therefrom.

The authority to which these studies appeal is revelation—the things that God has said to man through His Word; the things which He has spoken in time past to the fathers by the prophets in divers places and divers portions, and the things He has said finally and perfectly in these latter days through His Son. Revelation is the declaration of things undiscoverable by investigation, but which harmonise finally with the things so discoverable. Speculation is unscientific, and not to be trusted in the search after truth. Investigation is a privilege and a duty. "The secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children," and the measure of our ability to discover the secret things is the measure in which we

have the right to inquire. But after all our inquiry, and all our investigation, there are still secret things, and out of the midst of these God has spoken to men, so much as it is necessary for them to know, and which they could not have discovered along the line of their own investigation.

I repeat, therefore, that investigation is both a privilege and a duty. On the way it often halts, but honestly persisted in is always in harmony with revelation. There is no ascertained and absolutely established fact of science out of harmony with the revelation of the Bible. Of course that statement needs this qualification: we must be perfectly sure that we are dealing with established facts, and not with hypotheses, and we must be perfectly sure that we are dealing with the Bible, and not with some private interpretation of it. But wherever there is careful and honest investigation, even though it halt by the way, and has to wait, at last the

truth discovered harmonises with the truth revealed.

We have to do in this series of lectures, not with the things which men have discovered by investigation, but with the things which God has revealed to us, for Christianity is supremely a revelation; with the things discovered in so far as they harmonise with the things revealed, but with things revealed for the correction and interpretation of the things discovered.

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I

THE SPIRITUAL NATURE OF MAN

REVELATION assumes the spiritual nature of man. It may be said that the Bible never formulates the doctrine, but reveals it in the account it gives of the origin of man, in the perpetual reference it makes to the nature of man, and in the whole of its teaching concerning the redemption of man. The psalmist, after contemplation of the vastness of the universe, exclaimed:

> "When I consider Thy heaven, the work of Thy fingers,
> The moon and the stars, which Thou hast ordained,
> What is man?"

The question was not asked in order to suggest the inferiority of man, but to

introduce a statement which reveals his superiority to that universe with which the psalmist suggested the comparison.

"For Thou hast made him but little lower than God,
And crownest him with glory and honour."

The same question was asked by quotation, by the writer of the letter to the Hebrews, and he answered finally thus: "But now we see not yet all things subjected to him. But we behold Him Who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God He should taste death for every man." In each case the answers reveal man's relation to the spiritual world primarily and fundamentally.

The answer of the psalmist declares that man is but little lower than God, and affirms his superiority even to that vast universe which had made the psalmist inquire "What is man?" The outstanding words of the Bible agree with this central statement. The story of creation declares that after all preliminary processes, God

"breathed into his nostrils the breath of life, and man became a living soul." At the very heart of New Testament teaching the great apostle describes man as "spirit, soul, and body." In these passages to which I am only making passing reference it is evident that the Bible recognises the fact that man is essentially spirit. In making reference to the passage in Thessalonians in which the apostle speaks of "spirit, soul, and body," we need to be careful not to imagine that three absolutely distinct entities are referred to as existing within man's being. The apostle speaks of the spirit of the soul or mind, and of the body. He begins with the essential, which is the spirit; he then refers to the consciousness, the mind, the soul; and finally to the body. There is the most intimate inter-relation between the three. The spirit is the essential, the body is the expressional, and the mind is the consciousness, which is either spiritual or fleshly, according to whether spirit or flesh is in the ascendant in the life. The distinction between spirit and soul is sharply maintained throughout the Scriptures. In one

of the hours of his greatest anguish, Job broke out into these words—

"I will speak in the anguish of my spirit,
I will complain in the bitterness of my soul."

In the great Magnificat Mary sang—

"*My soul* doth magnify the Lord,
And *my spirit* hath rejoiced in God my Saviour."

In the psalm of perfect praise there is a sub-conscious recognition of the same distinction—

"Bless the Lord, O my soul,
And all that is within me, bless His holy name."

The speaker there is not the soul. The soul is addressed. The essential personality is that of the one speaking to the soul. In the final injunction of the Roman letter concerning worship the apostle wrote, "I beseech you therefore, brethren, by the mercies of God, to present *your* bodies," so that neither is the body the final fact in personality. The body is to be presented by the person, the body is the property of the person, but it is not the person. The

marginal reading of the passage already quoted runs, "present your bodies a living sacrifice, holy, acceptable to God, which is your *spiritual worship*." The essential fact in personality is thus seen to be that of spirit; and the spirit's highest act of expressed worship is the dedication of the body, and in the dedication of the body by the spirit there is a renewing of the mind.

The difference between soul and spirit is recognised in the words of our Lord Himself. At the coming of the Greeks He said, "Now is My *soul* troubled," and a little later, as He came nearer to the darkness of the awful passion, John declares that "He was troubled in the *spirit*."

The teaching of revelation concerning the nature of man was most lucidly expressed by Justin Martyr: "As the body is the house of the soul, so is the soul the house of the spirit." In that sentence is crystallised the conception of man which the Bible presents. For the sake of illustration only, think of the ancient Hebrew Tabernacle, with its outer court, with its holy place, with its holy of holies. I do not say that it was intended so to be, but

it certainly may be used as a representation of individual human life. There is the outer court of the material, the physical, the body. There is the holy place of the consciousness, the mental, the soul. But there is the holy of holies, the spiritual essence, the central fact. Man essentially is spirit. He possesses a body and a mind; that mind being fleshly or spiritual, according to whether in the inner spiritual life he yield to the cry of the flesh, or answer the upward call of the spirit. God is a Spirit, and requires spiritual worship, which can only be rendered by spirit. Man is offspring of God. Man is therefore a spirit, and can worship God. Man is made in the image and likeness of God. God is Spirit, and man therefore essentially is not material, but spiritual.

We are in the habit of using the word "spiritual" as an adjective, qualifying life, and describing it at its best; but every one is living a spiritual life, all life finally being spiritual. I do not desire for a moment to deny the important and necessary distinction between the carnal and the spiritual life which Paul makes, but the carnal life

is spiritual life, degraded to carnal things. At the centre of all human life, motiving it, impulsing it, driving it, is the spiritual fact. We may prostitute the spiritual to base uses. We may degrade the high and noble and essential to devilish purposes, but the supreme truth of human life, according to the teaching of the Word of God, is that as God is a Spirit, man also is a spirit.

Now let us inquire, what are the connotations of spirit, or in other words, what is the aggregation of attributes expressed by the word? This is a question which it is very difficult to answer, perhaps impossible in words that must necessarily be uttered by material lips. Our word "spirit" has come to us through processes from the Latin word *spiritus*, which simply means a breathing, and is therefore the exact translation, as to intention, of the Greek word, which is a parabolic word. A parable consists of the placing of something by the side of something else. Here is something that I cannot see or understand perfectly, and I place by the side of it something similar to it, in order that I

may understand the thing I cannot see. "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit." In that passage the Greek word for "wind" and the Greek word for "Spirit" are exactly the same. Yet it is perfectly evident that Jesus was using the wind as a parable of the Spirit, something put by the side of the Spirit which Nicodemus could not see, in order that he might understand something of His law, and something of His working. Canon Liddon with fine imagination has suggested that as Jesus sat on the housetop with Nicodemus in the silent hours of the night, the moaning of the wind was heard down the narrow streets of Jerusalem, and Christ, with that perfect and artless naturalness which always characterised His parabolic teaching, said in effect, "Listen, you hear the wind as it blows. You hear the sound thereof, but know not whence it cometh and whither it goeth, so is every one that is born of the Spirit." Spirit is a word signifying breathing. The wind is laid by

the side of this tremendous and essential fact in order that we may have some faint idea of its meaning.

Yet wind, breath, air, are gross material things in the last analysis. We hear to-day of ether, permeating all material things, and scientists tell us that we may speak of the ether as a medium, which nevertheless permeates all substances, and is the medium of light and heat. Ether is far finer and rarer and more wonderful than air, and yet it also is gross and material by the side of spirit. It is, however, the simplest symbol of spirit for common man, that which most easily enables him to grasp the true idea.

Spirit, then, is immaterial being, but it is being. Immaterial, that is, imponderable, we cannot weigh it; intangible, the hand of the material cannot touch it; invisible, with the eyes of sense it cannot be seen. Then, says the materialist, it is non-existent; but does that follow?

What are the evidences that man is spiritual? The very things which to-day are asserted as demonstrations of personality in man are as a matter of fact

demonstrations that he is spiritual. Let us take three of these. First, unity; secondly, continuity; and finally, activity. These are the peculiar qualities of personality. The psychologist in his analysis of personality speaks of these things, not in such simple and easy terms, and consequently in more accurate terms. I claim that the very things that demonstrate personality are those which demonstrate spirituality.

Think first of its unity. I am told that man has power to think, to love, and to choose. But these are not three separate and distinct matters, for they are three powers, or to use the term of the older metaphysicians, faculties. They are faculties possessed by one personality, and whether I think, or love, or choose, it is *I* who think and love and choose. I cannot think and love and choose out of harmony with myself. I may contradict my thinking in my loving, I may violate my loving in my choosing; but it is I who have done it, and I am greater than my thinking, loving, or choosing. Every man is in himself a unity. The personality of any man may be broken up into its component parts,

but the unity remains, and it is not fleshly, for this body of mine may be mutilated without the unity of my personality being disturbed by a hair's breadth. It has often been pointed out, and is, I know, an old and commonplace illustration, but I use it again without hesitancy, that there is not one single material particle standing confronting you in the speaker which would have confronted you if the same man had occupied this position seven years ago. But the preacher is the same man. What is this, then, which sloughs off the effete and reconstructs the new temple every seven years? Personality, and that is not material. I am not that at which men look. I am hidden by the things they see, a spiritual being. I can do without my body. My body cannot do without me. I am not my body. My body is not me. It is this doctrine of the spiritual nature of man that illumines for us the day of bereavement and sorrow.

Then there is activity. All activity is primarily and fundamentally spiritual. I shall certainly carry you with me when I say that you have not exercised your hand

within the last twenty-four hours without an activity of personality prior to the physical. There is an old riddle which we used to ask when we were children, Why does a man cross the road? the answer being, To get to the other side. That illustrates my argument. Crossing the road is not an accidental activity of the material, neither is it the result of wish or will within the realm of the physical. It is the result of thought preceding action, and because I do not believe that the seat of thought is the brain, but the spirit, the brain being the instrument only, I affirm that all activity is fundamentally spiritual, and that whatever a man does, he does as the result of spiritual decision. Deny the spiritual existence, and think of man as matter merely, then where is the principle of unity? where the secret of continuity? and where the origin of activity?

The spiritual nature of man has its essential manifestations of thought and feeling and choice; or if we may once more make use of Kant's analysis of personality, spiritual nature is intellectual, emotional, and volitional. All these act

in concert, and we name the result reason.

They act under a sense of a standard of right and wrong, and we name the result conscience. They recollect things of the past, and we call the result memory. They forecast the future, and we call the result anticipation. They are not the powers of the material, they are the activities of the spiritual.

What, then, is the relation between spirit and body according to the revelation of Scripture? The body is the instrument of the spirit, its medium of impression and expression, that through which the spirit to-day gives expression of itself to things beyond itself, through other material media to other spiritual beings. Death, therefore, is simply the laying aside of a medium of expression, the act by which the spirit lays down the body. The Christian doctrine of resurrection declares, not that the self-same body will be raised, but that out of the same body a new one will be formed. By some mysterious process that I do not profess to understand, out of the same body there will come

another. The apostle's argument by illustration from the bare grain in Corinthians teaches that life clothes itself with that bare grain, and yet the bare grain dies, and out of itself reconstructs another and a fuller, and a larger medium of manifestation. Not the same grain comes again, but another out of it. So also concerning the resurrection of the body. He does not teach the actual and absolute restoration of the same particles, for if he did, we might with reason inquire which particles, those of to-day, or of seven years ago? He does, however, teach that out of this very body, by a method which he cannot explain, will come the new. If it be affirmed that this is beyond the possibility of belief, it is perfectly fair to inquire whether we believe that the bare grain reproduces itself a hundredfold. There is no necessity for me here to stay to discuss the question of bodily resurrection. I have but referred to it in order to emphasise the truth that man is not a body, that death is but an event in which the spirit lays down one medium of manifestation. It may be that in what

we speak of as the intermediate state the spirit holds communion only and actually with spiritual things, and consequently does not need anything in the nature of a material medium. Out in the ultimate, in the life which is to come, the spirits are to be "clothed upon," to use Paul's great word, with a new medium. It may be on the other hand that between the unclothing that we call death, and the ultimate clothing at the resurrection, there is some spiritual body in which the departed spirits dwell. I cannot tell, but this I know, that when my loved one lays down the body, that casket of clay is not my loved one. For forty-four years these eyes had looked at one face with reverence and with love, and I looked at it for the last time on the last day of 1907, and I said, No, that is not my father. Dear sacred dust, very precious, but my father broke the fetter, and passed on. That was all. During the last few days of his life he did not see quite clearly, and did not know perfectly those who stood about him. Oh, yes, says the materialist, everything was ending. No,

says the Christian, the instrument was becoming imperfect, that is all. There are times when I cannot see quite clearly because the rain has fallen upon or the fog has blurred the glasses that I wear. Do not blame me, blame the instrument. Thank God for the hour in which my father escaped from the worn-out medium of the earthly body, and went into life.

I am not now dealing with the things which lie beyond, but it is well to remember that man makes his destiny in the period in which his spirit inhabits the body in this earth. The breaking of the medium and the flinging of it away may be an awful thing. It may be a great and gracious thing.

A closing word. We have touched the fringe of all this, but if it be true, if—and allow me once again to go back to Justin Martyr—if, as the body is the house of the soul, the soul is the house of the spirit, if in very deed and truth the essential and final thing is the spirit, what then? Then the message of Christianity is the supreme message, and all the things we preach are the

supreme things. Then the first business of every human life is not to inquire, What shall I eat, or what shall I drink, or wherewithal shall I be clothed? The first business of human life is the culture of the spirit; and because of sin the very first necessity thereto is the salvation of the spirit. A far more important thing than that I should have a place to lay my head, or bread to eat, is that this spirit of mine should be right with God. That is the meaning of the Bible; that is the message of Christianity; that is the reason of Calvary; that is the value of Pentecost.

All these recognise the dignity of human life. They protest against the degrading influences of the materialistic ideal which treats a man as merely dust. What, then, of the body? This conception does not issue in the degradation of the body. It demands its ennoblement. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" was spoken to saints. But how does the body become the temple of the Holy Spirit? By the fellowship of the spirit of a man

with the Spirit of God. The obvious deduction is that the body must be fitted for the spirit, and used by the spirit. The body is the medium through which the spirit, which is the essential life, makes its impression on others, and receives its impression from others. Then how careful I should be of the body! It must be guarded from all abuse, in order that it may be the fitting instrument of the spirit. And relatively, what is the application of this truth? If man is a spirit, the offspring of God Who is Spirit, the supreme thing in every human life is that man should answer God in fellowship of friendship, of service, of suffering if need be, and of ultimate victory. Some people professed irritation with a little card which was widely circulated in England during a great evangelistic campaign conducted there a little while ago, on which was printed the words, "Get right with God." But that is the essence of the message which Christianity gives, and which the world needs to-day, in individual, social, and national life. All life out of harmony with God issues in dire disaster.

And yet again, a man who is right with God is always right with his brother. A man who speaks about being right with God, yet who has had no consciousness or care about being right with others, is a liar. I borrow that forceful description from inspired Writ, and it is interesting to remember that it was not Peter who wrote it. It was John of the mystic vision, of the beating heart, the man who wrote of love perpetually. It was he who said that a man who declares he loves God and does not love his brother is a liar. Let the word burn itself upon our conscience, in case we forget it, The basis of brotherhood is not material, but spiritual. No man will have learned what it is to live as he ought to live with his fellow-man until he has discovered his own spiritual nature, and that of his brother, in the discovery of the spiritual relationship between man and God.

Here, as always, everything centres in Christ. He is the Revelation of the spiritual. Listen to His words, not merely His set discourses, but those incidental things that fell from His lips, and it will

be seen how He lived perpetually in the spiritual, recognising His relation to God, seeking first His kingdom, speaking of Him as of His Father, for evermore at the centre of His life related to Him, and recognising that relationship. It will be seen, moreover, how that recognition of the fact affected His relation to others. He was no ascetic, shutting Himself away from the affairs of men, and attempting to realise His own sanctity by the guardianship of bricks and stones and mortar. He mixed familiarly among men, and so lived that the ascetics of His age said of Him that He was a gluttonous man and a wine-bibber. Yet by His spiritual relationship He made things material flame and flash with glory and shine in radiant purity.

But He did more. He not only gave us a revelation, He acted in mediation, and when He through the eternal Spirit offered Himself to God, He made a way by which His banished ones might return, by which the spirits who had lost their way through their own rebellion might be brought back again into fellowship,

and in the reconsciousness of the spirituality of their nature might begin to live from the true centre, and so affect in truth the whole circumference.

II

THE DIRECT DEALING OF MAN WITH GOD A RIGHT AND AN OBLIGATION

WHEN Professor James of Harvard University published his Gifford Lectures, under the title of "The Varieties of Religious Experience: a study in Human Nature," the book created widespread interest. This was to be accounted for principally because of its standpoint, and on account of its conclusion, and also, of course, because of all the valuable matter presented and dealt with in its process. The standpoint of the book Professor James indicated in these words:

"I am neither a theologian, nor a scholar learned in the history of religions, nor an anthropologist. Psychology is the

only branch of learning in which I am particularly versed. To the psychologist the religious propensities of man must be at least as interesting as any other of the facts pertaining to his mental constitution."

And a little further on, still in the introductory part of the book he wrote:

"Religion, therefore, as I now ask you arbitrarily to take it, shall mean for us the feeling, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine."

As Christian believers we go a great deal further than either of these quotations seems to suggest: but the value of the book consisted in the fact that at last a scientific teacher was willing to admit that the people likely to know most about religion are religious people. It was an entirely new admission on the scientific side.

Then after having gathered together all kinds of religious experience, Professor James stated his conclusions, and these may for our purpose be expressed in one very brief quotation:

"We and God have business with each other; and in opening ourselves to His influence our deepest destiny is fulfilled."

This is not the dictum of a professor in a theological college, neither is it a statement of a Christian preacher from his pulpit. It is the deliberate and scientific conclusion of one of the most eminent psychologists of this age: and, moreover, it is his conclusion after careful examination of all kinds of religious experiences.

The conclusion of the scientist is the commonplace of Christianity, and when I say *commonplace* I do not mean anything unimportant, but rather one of the fundamental axioms of Christianity. That conclusion is the reason of the Bible. It is the message of the Bible. It is the Bible in brief. All the men who wrote aforetime

in divers places and portions wrote because they believed they had business with God. That great truth is the explanation of the purpose of Incarnation. It is the ultimate reason in Atonement. Not that it explains the method of Atonement, but it accounts for Atonement. Accept that truth, and we begin to understand what sin is. Recognise that fact, and we may commence our study of the great subject of salvation. To believe that truth, and to live in the power of it, is Christianity.

Having affirmed in our previous study the spiritual nature of man, we now proceed to consider that which is the first necessary deduction, namely, that the direct dealing of man with God is both his right and his obligation. I desire at the very commencement to place emphasis upon the two sides of that subject. Not merely is direct dealing on the part of man with God his right, it is also his obligation. Or to state the case from the other side, not merely is it his obligation, it is his birthright.

The subject thus stated suggests to us

the natural divisions for our consideration. First, man's right of direct dealing with God; and secondly, man's obligation to have direct dealing with God.

In dealing with man's right, I suggest three very simple lines of consideration. First, the nature of the case; secondly, the grace of the case; and finally, an application of the facts of the case.

We begin in the simplest way by saying that in the very nature of the case, in the nature of God and in the nature of man, it follows by a sequence from which there can be no possibility of escape that man has the right of direct, immediate, and personal access to God. The affirmation that God is a Spirit announces His essential Being, rather than reveals His character. It declares that God is free from the limitations of time and of space. But it is equally true that man is a spirit, that the central fact in human personality is not flesh, which is but a medium of expression; not the mind, which is but the consciousness; but the spirit. Man is essentially a spirit. He transcends his material nature, and im-

mediately touches God. Man is more than physical, and in the more lies all the mystery that perplexes him, baffles him, startles him, makes him afraid within himself. We do not, neither can we, know ourselves. We have often said to ourselves in hours of loneliness, "What is this strange new mystery of possibility breaking out within my consciousness?" We may account for it in the language of the hour by speaking of the over-soul; but in the simpler language of Scripture it is the spiritual fact in man. The moment consciousness transcends material life, which it does perpetually, it is in the very neighbourhood, in the atmosphere, in the presence of God. The apostle expressed the truth far more simply when in the midst of the culture and learning of Athens he said, "In Him we live, and move, and have our being." Our being, then, is spiritual.

The deduction of these truths has been most exquisitely made for us in language which so appeals to human nature in its deepest and truest, as to have become almost commonplace by quotation:

"Speak to Him, thou, for He hears, and Spirit with spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

The sublimity of Tennyson's teaching in that quotation lies in the simplicity of the one declaration, "Spirit with spirit can meet." It is no new discovery. It is as old as the oldest book in the Bible. Eliphaz gave utterance to the same truth when he said to Job:

"Acquaint now thyself with Him, and be at peace,
Thereby good shall come unto thee."

While misinterpreting the condition in which Job found himself, Eliphaz nevertheless besought him to rise superior to all the material limitation and suffering, and in himself to become acquainted with God and be at peace. The final illustration of the truth fell from the lips of our Lord when He said to the woman of Samaria, "God is a Spirit, and they that worship Him must worship in spirit and in truth." "In spirit," that is, in the essential part of them, and "in truth," that is, in all life harmonising with the spirit in the

attitude of worship. The writer of the letter to the Hebrews expressed the same idea when he said, "He that cometh to God must believe that He is, and that He is a Rewarder of them that seek after Him." First, then, the very necessities of the case, in the nature of God and man, make it evident that man can have direct access to God.

But think of the grace of the case, which is even more wonderful for us as sinning men. Let me cite another statement from Professor James's book. When he states his conclusions, he writes these very remarkable words. Referring to all religious experiences the world over, he says:

"There is a certain uniform deliverance in which religions all appear to meet. It consists of two parts: first, an uneasiness; and secondly, its solution. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we naturally stand. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers."

A most significant and remarkable conclusion, as the result of the examination of all kinds of religious experience, gathered from East and West, North and South, both emotional and intellectual. This man of science, reducing everything to the minimum, seeking not for the greatest common measure, but the least common multiple, says that he finds in all religions these two things, an uneasiness which consists of a sense that there is something wrong; a solution, which consists of a conviction that the wrong may be set right by proper connection with the higher powers.

Christianity recognises the wrong, and names it sin. Christianity declares that it is possible to make connection with the higher powers through the infinite grace operating through the work of Jesus Christ. Consequently our declaration is that man may have access to God, notwithstanding the something wrong which perhaps he may not be able to explain, or the history of which he may not be perfectly sure, through the mediation of God in His Son, and by His Spirit.

It is necessary that we should see the connection between this second statement and the first. By nature man can have access to God. I do not use the word *nature* now as Paul used it, but in a simpler way. That is not to criticise Paul. He, speaking of the natural man, means man fallen, or in Professor James's words, man with "something wrong" about him. For the moment I do not so use the word, but rather as describing that which lies behind, the first ideal of man. Natural man has access to God, because God is a Spirit, and man is spirit, and "Spirit with spirit can meet." But experimentally the spirit of man does not meet with the Spirit of God. The truer language of experience is that of Job, "Oh that I knew where I might find Him!" I hear the infinite music of the eternal Spirit sobbing through the shell of human life, but I cannot speak and know I am heard, and I cannot hear so as to be perfectly sure that the speech was His. I have lost ability somehow, somewhen, somewhere. If I am a spirit, and He is a Spirit, and it is true that

"Spirit with spirit can meet," then, to quote once again the language of the scientist, "there is something wrong about us." Whether you name it "something wrong" somewhere; or whether you call it "continuous abnormality," and that also is a quotation from a scientific writer; or whether you call it "a kink in the moral nature," and that is a quotation from magazine literature; or whether you call it, in the sublime and dignified and awful language of Christian teaching, "sin," I care nothing. It is the fact that I have to deal with.

Now, the Christian revelation declares, "God was in Christ reconciling the world unto Himself," making it possible—may I quote the scientific language again?—for man to make "proper connection with the higher powers," to find his way back into the immediate and conscious fellowship which somehow he has lost. "God was in Christ reconciling the world unto Himself," meeting humanity in Incarnation for the sake of humanity's consciousness, revealing to humanity in the mystery of His dying the infinite process of His

own pain whereby humanity's sin is dealt with and put away. That mediation is perfected in the Spirit. "Who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth save the Spirit of God."

"Things which eye saw not, and ear heard not,
And which entered not into the heart of man,
Whatsoever things God prepared for them that love Him."

The deep things, the profound things, the things of God, eye hath not seen. They are not discovered by looking with the look of sense. They are not heard by the listening which is merely the listening of the flesh. And into the heart of man, with its emotion, and its intellect, and its volition, these have not come. How strange it is that we so constantly quote that verse and leave it there, as though the statement in the New Testament is the statement of the Old, that the deep things of God man cannot know. The New Testament quotes it to correct it, enlarge it, carry it on, and the final

word is this, that "unto us God revealed them through the Spirit." So that the teaching of Christianity is that the deep things of God are revealed by the Spirit. Thus through the mediation of the Son there is the mediation of the Spirit, and into the spiritual nature of a man there comes the light of the Spirit of God. Thus not only upon the basis of man's nature by Divine intention, for that is lost, but upon the basis of God's grace mediating through His Son, whereby the lost is found, once again, "Spirit with spirit can meet."

Now, what is the application of these facts? First I simply state the case I have been attempting to argue. Every human being by nature and by grace may have direct dealings with God, and that both in the crises and in the commonplaces of life. In the crises we all more or less realise it. I think I have yet to meet the man who has any residuum of belief in religion who will not admit that in some crisis of pain and anguish, of dire necessity, of awful choice, he has suddenly become conscious of God and of the fact

that he could speak to Him. Many a soldier will tell you how that upon the battlefield in the hour of supreme peril, he suddenly knew and spoke to God. Many a surgeon will tell you, as one told me in referring to the actual case of an operation upon myself, that in the moment of supreme crisis he knew God's presence and power. In a great crisis the spirit of man becomes naked to God, and knows it. I remember when I first became supremely conscious, awfully conscious, of the spirituality of my own being. It was not in a prayer-meeting, it was not in a convention. It was in the crisis of that awful dynamite explosion in New York, when my own wife was in the hotel that rocked and reeled. Never can I forget how when climbing the two storeys over the wreckage and ruin and débris in order to reach the place of peril in which I knew she was, I became conscious that my body was a weight which I fain would have flung away to speed me in my effort to reach her. It was a crisis, and in the midst of it I knew that I was spirit, and that I could touch

God, and speak to Him. The philosophy has yet to be invented that can rob me of that conviction.

Not merely in the crises, however, is such access possible. It is equally so in the commonplaces. Perhaps I have no right to make the distinction beween crisis and commonplace. Those are great words in which Elizabeth Barrett Browning teaches us that such distinction is false.

> "'There's nothing great
> Nor small,' has said a poet of our day,
> Whose voice will ring beyond the curfew of eve
> And not be thrown out by the matin's bell,
> And truly I reiterate, nothing's small!
> No lily-muffled hum of a summer bee,
> But finds some coupling with the spinning stars,
> No pebble at your foot, but proves a sphere,
> No chaffinch, but implies the cherubim,
> And (glancing on my own thin, veined wrist)
> In such a little tremor of the blood
> The whole strong clamour of a vehement soul
> Doth utter itself distinct."

Let that truth be recognised, and then remember that man has the right of access to God in the commonplaces, in the matter of friendships, of habits, of whether we shall read this book or not, of whether we will take our amuse-

ment thus or so. Nothing is small. Issues that make up destiny hang upon the trifles of the passing moments, and man can get to God about all such trifles. That is the heart and centre of Christian experience.

If that be one side of the truth of man's right of access, there is another, and it is this: that because he has such right he must refuse to permit any one to interfere between himself and God. This is a necessary sequence. We cannot escape it, and we ought not to attempt to escape it. In the "Comments of Bagshot" I read:

"Rights are ideals in terms of action. Man first becomes formidable in action when he conceives his ideals as his rights."

Are these things which we have been stating our ideals? Do we believe that the soul of man can speak to God immediately and directly? Do we believe that in the very nature of the case, "Spirit with spirit can meet"? Do we

believe that in the infinitude of grace as revealed in the Christian fact, a man can have communion with God? Is that our ideal? Then let us make it our right. When we do so we become formidable, we become strong. It is our duty to make our protest against all symbols which interfere between the spirit and God, and to make angry protest against men or spirits, who ask to stand between us and God. This is the essence —I had almost said of Puritanism. I will use a larger speech. It is the essence of Christianity that the spirit of a man has access to God, and must avail itself thereof. This principle is the destruction of priestism, whether Roman, Anglican, or Free.

Man's obligation of access is the second half of our consideration, although we have already touched upon it necessarily in considering the right of access. If man be spirit and God be Spirit, and man may find his way to God, he ought to find his way to God. First he owes it to God that he should do so. Surely it will be granted that there ought to be given to God

the right to adjust His own. "Will a man rob God?" asked the prophet. It is still the question. The application in Malachi is very narrow, though quite sufficient for the time. A man may rob God far more terribly than in tithes and offerings. We rob God when we do not hold communion with Him, when we do not remit to Him for adjustment the spirit which is His, offspring of His very life and essence and nature.

Old King Lear in his madness said:

> "How sharper than a serpent's tooth it is
> To have a thankless child."

That is very human, it is on the ordinary human level, and even there it is an awful truth, but in the highest application it tells the tragedy in the heavens of a godless life. It is that of God with a thankless child. I go back to Genesis and I read, "Adam, where art thou?" and I never read it to-day without thinking of what my beloved friend Dr. Henry Weston, of Crozer, a man of whom I speak with reverence as a teacher, once said of that passage, that it was not the shout of a policeman, but the

wail of a Father after His lost child. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified," was the charge against Belshazzar. We should in all likelihood have charged him with drunkenness, and asked him to sign the pledge, and in the interests of his nobles we might have started a Social Purity Crusade in Babylon. The prophet of God said that the root sin was neither drunkeness nor fornication, but that he had failed to glorify God. Every man who attempts to manage his life commits the sin of robbing God, and thus of harming Him. We owe it to God, moreover, because of the satisfaction which we ought to give Him in love. He hungers for love, He delights to bestow gifts in love, and we wound and wrong love when we do not find our way to Him in gratitude and in worship.

But our obligation is not merely one toward God. We have an obligation to ourselves. If the spirit be the central thing in our lives, then the mental and the physical are concentric, and where this is so, there is perfect harmony. But if we

make the physical the central in life, or if we make the mental the central, we become eccentric. It is the habit of the man of the world to speak of Christian men as eccentric. As a matter of fact, the Christian man is concentric; his spiritual life recognised as supreme, and set in right relation to the Spirit of God, then all the other circles are in their proper place. But if we put the centre of life in the flesh, or in the mind, we are necessarily eccentric.

And yet once more. The obligation is not merely to God and self, but also to the universal order. If it be true that in my neglect of God I become eccentric, mark the far-reaching effect of one eccentricity in the spherical order. It is the history of all the false life of the city, of the country, of the world. It is all eccentric. I do not use the word as merely suggesting a relationship which is of no consequence. Eccentricity is chaos, ruin, disaster. We owe it, then, to the universal order that we bring our lives into right relationship to God.

We may summarise quite briefly. Man can have dealings with God, and man must have dealings with God. Man can have

such dealings. If I am asked for a final solution of how, I can no more give one than I can give the final explanation of the fact of my being, and that is a proper and fair comparison. I cannot explain the final mystery of my being. There are reaches of which I am conscious, but which I have not yet discovered, and which I am almost afraid to invade. As we cannot say the last things concerning ourselves, while yet we are certain of the fact of our existence, so neither can we say the last thing as to the method of our access to God, but the testimony of scientific investigation agrees with the declaration of revealed religion, that we have business with God, and that we can find our way to Him.

It is equally true that man must have such dealings with God. Now, at this point it is well that we should recognise a peculiar and subtle peril. There is a danger in freedom. When we claim the right of appeal to God, do we exercise that right? It is not enough that we sweep aside all the priests who fain would interfere. We must get to God for ourselves. We must

ask Him about the habits of our lives. We must remit to Him all questions. One is sometimes afraid lest in the very vehemence of our protest against priestism there should lurk the danger of neglecting to remit all things to God for His arbitrament and arrangement. The real balance of life may thus be expressed: No interference between man and God; man always submitted to God, that He may govern. We rejoice that we are able to find access to God. Let us never fail to yield ourselves to the obligation of the great and gracious privilege.

III

THE RELATION OF REASON AND FAITH

THERE is a prevalent idea that the exercise of faith is incompatible with the function of reason. In relation to Christianity this has been urged in offence and in defence. Those in opposition have treated the idea as axiomatic, declaring that to exercise the function of faith is to abandon the right to think, and to contradict the rational process. This attitude of mind has been indicated by the assumption of the name "free-thinker" on the part of such as declare that they refuse to believe in anything that cannot be demonstrated by the process of reason. The attitude is understandable in such cases, even though one may not agree with the reasonableness of the proposition.

On the other hand, it has been affirmed, by certain who declare that they stand in defence of the Christian position, that faith and reason are finally unrelated. They declare that we have no right to apply the reason in matters of faith, that it is necessary to receive certain statements and believe them to be true, even though they have no basis in reason. These people declare that in matters of religion intellect is a peril, and that while men are justified in every other realm in making use of reason, they must turn away therefrom altogether in matters of faith.

Such an idea is absolutely false, and when those in opposition declare it to be the Christian position, they reveal an ignorance of the facts of the case which makes it impossible to enter into any rational discussion with them. Yet, on the other hand, when it is urged in defence of the Christian position it practically abandons the very citadel, and so leaves the surrounding areas an easy prey to the enemies of religion.

There is the closest inter-relation between reason and faith. Faith which is

irrational is irreligious. Reason which is unbelieving is illogical. The relation between the two is so intimate that it is almost difficult to find a figure of speech which perfectly expresses it. Between reason and faith there is not merely friendly relation as between areas which are contiguous but yet never identical, or between parallel lines which move in the same direction but never come together, or between hemispheres which, while constituting one whole, are yet always divided, as North from South, or East from West. None of these figures suggests the true relationship between reason and faith, that relationship being more immediate and perpetual than any of these. Perhaps we come nearer to an illustration if we speak of the relation as that between two dimensions in one whole, as on the plane surface of things there is relation between length and breadth. This relation cannot be escaped, notwithstanding Euclid's definition, which perhaps was necessary in order to an argument, but was utterly false as a statement, namely that a line is length without breadth. It is inconceivable that

there should be length without breadth or breadth without length. Things are not always as broad as they are long, but if they are long they are broad, or if they have breadth they have length. As these two dimensions are always present, each related to the other, so that they cannot be separated, so also are reason and faith.

In order that this inter-relationship may be apprehended, I propose first a brief and quite elementary discussion of the evident relation between reason and faith in the ordinary consciousness, quite apart at first from the application of the subject to the Christian position; and then secondly, as briefly and as simply, I shall attempt to state the relation between reason and faith as suggested in Bible terms, finally making an application of the relation as a principle of Christian life.

We begin, then, with the discussion of the relation in ordinary circumstances, and first of all attempt to come to an understanding of our terms in the most elementary way possible by inquiring first, What is reason? and secondly, What is faith?

And first, then, What is reason? That inquiry I propose to answer by quoting a simple dictionary definition. The Century Dictionary defines reason as:

"An idea acting as a cause to create or confirm a belief."

I think it necessary parenthetically at this point to draw attention to the fact that neither I nor any Christian apologist inspired that definition. A second definition reads:

"Reason; an intellectual faculty, or such faculties collectively."

The first of these definitions describes what we should speak of in general terms as *a* reason—that is, a statement made as accounting for some result in action or in speech. The second definition refers to what we should speak of as *the* reason—that is, the capacity which apprehends and states a cause.

In the presence of these definitions it is competent for us to inquire, How does *the* reason, which is "an intellectual faculty, or such faculties collectively," act in order

to create a reason, which is "an idea acting as a cause to create or confirm a belief"? In answer to this inquiry let me first give you a quotation from Dr. Oman's "Problems of Faith and Freedom," in which he says:

"Reason is not the mere universal law, but is a process by which we are always passing to more detailed knowledge, to more concrete conceptions, a process which is always widening to embrace the whole fulness of the truth."

I am quite aware that this statement does not explain the whole process of how *the* reason formulates *a* reason, but it indicates all that is essential to my present argument, namely, that reason is for ever conscious of vaster areas than it has apprehended, and is that intellectual activity which is able, from vantage-ground already gained, to move onward and outward for the inclusion of larger areas. When we speak, then, of reason as a faculty, we refer to the ability to apprehend truth, and to that which safeguards the consciousness

from the acceptation of anything which is untrue, and when we refer to a reason we intend a truth apprehended.

Let us take our second question quite as simply. What is faith? This inquiry the dictionary answers by the following definition:

"Faith is the assent of the mind to the truth of a proposition or statement for which there is not complete evidence."

Now, even at the risk of being charged with impertinence, I venture to change one word in that definition, and read: "Faith is the assent of the mind to the truth of a proposition or statement for which there is not complete *demonstration.*" This may appear to be a mere quibbling with words, and yet whatever the philological value of these words may be, in our ordinary use of them there is a difference of suggestion between the terms "evidence," and "demonstration." Taking the words only according to the popular use made of them, I maintain that there are many things for which there is abounding evidence, but

of which there can be no final demonstration. Faith, then, is the assent of the mind to the truth of a proposition or statement for which there is not complete demonstration, but for which there is sufficient evidence. From that simple definition I make the deduction that faith is conviction of truth, resulting from the action of reason, which truth nevertheless cannot be finally and mathematically demonstrated. The reason apprehends a certain fact. Faith, finding foothold upon that apprehension, apprehends a still larger matter than can be demonstrated by the reason, but never consents to accept as true anything which is not finally founded upon the reason.

May I reverently make use of a very simple illustration of what I mean, when I declare that there are many things of which I am perfectly certain by faith founded on reason, while yet I cannot demonstrate to the logical satisfaction of any other person. The illustration I suggest is quite a personal one, which I leave every other man to make for himself. I look into the face of my mother, and I know she is my mother by the activity

of faith based upon reason. It is absolutely impossible to demonstrate the fact, but the evidence is overwhelming.

The relation of reason and faith in matters of everyday life may thus be stated: Faith which has no foundation in reason is not faith. It is rather credulity. It is innocence, or ignorance, or insanity, in any case a negation of knowledge. On the other hand, reason that does not admit or will not permit the larger deduction based upon its own activity is either obtuse, or obstinate, or obscene, in any case the limitation of the intellectual.

There is therefore the closest relationship in ordinary life between reason and faith. Everything which a man believes in the highest and most intelligent sense of that word, he believes because——; and in the moment in which the word *because* is used, there is suggested and admitted the fact of the activity of the reason, leading up to, and compelling the faith. If I believe *this* because of *that*, the *that* is the reason inspiring the faith, and the *this* is the truth which faith apprehends as it answers the illumination of reason. Thus faith

must be based on reason, and reason must fulfil itself in faith.

Thus it is evident that reason is compelled at times to allow itself to admit of larger areas than it is able perfectly to demonstrate, and in that admission it becomes faith. Thus what a man believes in the true sense of the word is always founded upon reason, but it is nevertheless a deduction including some truth more spacious than unaided reason is able to demonstrate.

Mark, then, the relation between the two. Reason is the creator of faith. Faith is always created. It cannot be compelled. There is a sense in which it is perfectly true that a man can will to believe, but it is equally true that he can only do so when the possibility of faith has been created by the activity of reason. It has been objected that the Christian declaration that faith is the gift of God is a statement out of harmony with the method of science. Yet, as a matter of fact, faith is always the gift of some one, or something, the result of a process. To believe because—— is a commonplace formula, expressing the

fact of a cause or creator antecedent to the belief. In this sense reason creates faith. The appreciation of a fact, the conviction of the fact, and the vision of the fact, even though the fact be still unseen, are due to the activity of reason. Reason proceeding along its proper line of scientific investigation comes at last to a point where it is impossible to proceed further unaided, but from which it is necessary in honesty to include, as reasonable, things which cannot be logically demonstrated.

Let me at once confess that to my own mind the relation between reason and faith becomes more remarkably clear when we turn to the terms of Scripture. It has been objected, with the smartness which can only be characterised as ignorance, that the term "reason" is not a common one in Scripture. As a matter of fact, the idea is repeated perpetually. The word "reason" does occur in our Versions, and is a translation of a word perpetually occurring, though in the majority of instances translated in another way. Peter in his first letter speaks of being "ready always

to give answer to every man that asketh you a *reason* concerning the hope that is in you." Now, the word there translated "reason" first occurs in somewhat strange surroundings in the midst of the King's Manifesto, as recorded by Matthew. I quote the passage, not for the sake of its main statement, of course, but that we may put our hand upon this particular word. "Every one that putteth away his wife, saving for the *cause* of fornication, maketh her an adulteress." In that passage the word translated "reason" in the letter of Peter is rendered "cause." Later on in his gospel Matthew tells us that Jesus said, "Every idle word that men shall speak, they shall *give account* thereof in the day of judgment." There again the word occurs, and is translated "give account." In the house of Cornelius Peter inquired, "I ask therefore, with what *intent* ye sent for me?" Again the same word, but rendered "intent." The writer of the letter to the Hebrews declares, "All things are naked and laid open before the eyes of Him with whom we have *to do*." Here also is the identical word, but

translated "to do." Once again, in the letter of Peter, from which we took our first illustration, he says, "Who shall *give account* to Him that is ready to judge the quick and the dead," and "give account" is the translation of the identical word. These are instances only of one use of a great New Testament word. A comparison of them will reveal that it is a use that always indicated reason. In some senses it would be interesting and even valuable in all these passages to translate in the same way. "Every one that putteth away his wife, saving for the *reason* of fornication, maketh her an adulteress." Every idle word that men shall speak, they shall *give a reason* thereof in the day of judgment." "I ask therefore, with what *reason* ye sent for me?" "All things are naked and laid open before the eyes of Him with whom we have to *reason*." "Who shall give a *reason* to Him that is ready to judge the quick and the dead." Such rendering illuminates the passages, but with them I have not now to deal. It certainly enables us to realise the New Testament recognition of reason.

But now what is the word so translated? It is, as I have indicated, a common word in the New Testament, namely the word *logos*. The same word is used in the opening statements of the Gospel according to John, "In the beginning was the Word, and the Word was with God, and the Word was God."

This word is used in the New Testament in two ways, the suggestiveness of each never being wholly absent from either. Its first and perhaps simplest meaning is that of speech as language, the expression of truth for the understanding of others. Its second and perhaps deeper meaning is that of the absolute Truth itself, and as Thayer indicates, in that sense the Greek word *logos* is the exact equivalent of the Latin word *ratio*, from which we obtain our words "rational" and "reason." Thus *logos* is speech, and the truth spoken; or to state in the other order, reason, and its expression. The inter-relation of ideas in either use already referred to is that the Word incarnate was the Speech of God, but being the Speech of God was the Expression of eternal Truth. The Word

as Reason must express itself in a Speech which is accurate and true. It is necessary in the study of the New Testament carefully to discriminate by reference to the context as to which sense is intended when this word is used. Sometimes it refers to speech as a statement made, sometimes to the essential truth out of which the statement came, sometimes both ideas are most evidently present in the use of the word.

Now, the presence of the conception of reason is demonstrated, and its place in relation to faith is made perfectly clear. Ultimately reason in God is the intellectual cause out of which all His activity springs. In man it is the inspiration of that faith which produces action. The two ideas are brought into remarkable relation in the letter to the Hebrews, from which I have already made quotation. When the writer says, "All things are naked and laid open before the eyes of Him with whom we have *to do*," he does so after having declared, "the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the

dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight, but all things are naked and laid open before the eyes of Him with whom we have to do." If we take the first part of that whole declaration and its last, and translate the Greek word *logos* in the same way, we may read, "The *reason* of God is living, and active . . . all things are naked and laid open before the eyes of Him with Whom we have to *reason*." I do not suggest that that would be an absolutely accurate and full expression of the meaning of the earlier part of the passage, where the phrase, "the Word of God" does most evidently refer to His revelation of Himself, but the other quality is most certainly included, for the word *logos* as a revelation implies the expression of the infinite Wisdom or Reason of God. It is this which when expressed is "living —active—piercing—quick to discern," and it is with that man has to reason. Thus the exercise of the human reason is, according to the teaching of this

passage, to be in the light of the Divine Reason.

Reason, therefore, in the Bible, is ultimately the Wisdom of God, that absolute Truth by which He for ever operates, whether in creation or redemption; and in man, it is the intellectual apprehension which produces conviction, and inspires conduct.

But now turn to the New Testament word for faith. Faith is fundamentally conviction of truth. Romaine, in his book, "The Triumph of Faith," says, "Faith signifies the believing the truth of the Word of God." If we may venture to interpret Romaine's use of the phrase "the Word of God" in the double sense indicated, we shall see what faith really is. It is conviction of the truth of the Word as the speech or revelation of God, and therefore it is conviction of the certainty of those larger areas which have expressed themselves, and yet not finally. No speech can ever express all the facts. It can express so much as to create a certainty of the existence of things unexpressed. The Word in that sense is the revealed demonstration

of the "secret things." Faith convinced by the Word which is speech is the certainty of things hoped for, the evidence of things not seen.

In this connection it must of course be remembered that in the New Testament presentation of the doctrine of salvation the term "faith" is always used in such a way as to indicate the necessity for the action of will. The Greek preposition *eis* used with the accusative always denotes motion into; and this is the uniform method of referring to the faith that saves.

"He that believeth into the Son" is the true formula, and this indicates more than the conviction of truth which it presupposes, namely, the answer of the will to that conviction. In the present study, however, we are not dealing with this aspect of faith, but with that which precedes the answer of the will, and which in order to salvation must be expressed in that answer of the will.

According to New Testament teaching, then, it is evident that the relation between reason and faith is exactly the same as that already dealt with as existing between

them in the common consciousness of ordinary human life. The ultimate Reason in the Universe is the Word of God, the thought of God, the intention of God, or, let me venture to say it, the reasonableness of God; and this reasonableness of God is the outcome of the absolute truth of God. Thus the ultimate reason of everything is the reasonableness of truth. When that is seen, conviction is created, and that conviction embraces those more spacious areas of the essential and eternal facts which are evidenced, but which perhaps cannot be logically demonstrated. Thus faith is a deduction from reason expressed. Therefore faith is for ever created by reason, and reason, creating faith, demands its rational deduction.

Let us finally attempt in all simplicity to make an application of this relation as a principle of Christian life, and in order to do so we will once again take the terms in separation.

Christianity affirms fundamentally that human reason must for evermore be tested by the Divine Reason. The necessity for this Milton exquisitely expressed in "Paradise Lost."

"But God left free the will, for what obeys
Reason is free, and Reason He made right,
But bid her well beware, and still erect,
Lest by some fair-appearing good surprised
She dictate false, and misinform the will
To do what God expressly hath forbid."

The Christian position, therefore, is not that man must not use his reason in matters of faith, but rather that man's reason must for ever be corrected by the essential and eternal Reason; that all the thinking of man must be tested in order to accuracy by the thinking of God. That thinking of God has been revealed to man in the Logos, in the Word, which was made flesh; the Word which was the Reason, and of which the Incarnation was an expression to man within the sphere of the possibility of his comprehension. Reason in God is infinite Wisdom. Of that the king sang:

"I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth,
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth,
While as yet He had not made the earth, nor the fields,
Nor the beginning of the dust of the world.
When He established the heavens, I was there,
When he set a circle upon the face of the deep,

When He made firm the skies above,
When the fountains of the deep became strong,
When He gave to the sea its bound,
That the waters should not transgress His command-
ment,
When He marked out the foundations of the earth,
Then I was by Him, as a Master Workman,
And I was daily His delight,
Rejoicing always before Him,
Rejoicing in His habitable earth,
And My delight was with the sons of men."

Of that the apostolic seer declared, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that hath been made. In Him was life; and the life was the light of men. . . . There was the true Light, even the light which lighteth every man, coming into the world. . . . And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." The infinite and underlying Wisdom which operated in creation became incarnate in Jesus, for revelation and redemption; and the Christian position is that the exercise of

human reason needs to be tested by that revelation of the eternal Reason.

In this sense faith in man is the gift of God. The Word creates it. The Word spoken brings conviction, and therein is the creation of faith which for evermore knows God, whom to know is life eternal. The exercise of faith is that of obedience, and therein begins the responsibility of man in the realm of conduct.

If it be affirmed that the Christian preacher asks that men believe things he says because he says them, it is absolutely untrue. Our appeal is to the reason by the preaching of the Word. Human reason, brought into activity by the authority of the Revelation, exercises itself by the larger conclusion, which is nevertheless for evermore to react upon the details of conduct. All belief must be based upon reason. All reason must ultimately proceed to the activity of faith which apprehends an area larger than reason can discover.

In conclusion, let me make application of this study to those which have preceded it. Man's spiritual nature includes the fact of his right of access to God, insisting upon

it as obligatory. How is this right of access to be exercised? By the inter-related activity of reason and faith. Reason has to do with the things seen. Faith has to do with the things unseen. "By faith we understand that the ages were framed by the Word of God, so that what is seen hath not been made out of things which do appear." This larger conception is based upon a true understanding of the things which do appear. Reason deals with them, and compels the conviction that they are the outcome of things which are beyond the sphere of reason's demonstration. "By faith . . . Moses endured as seeing Him who is invisible." His vision of the invisible was the result of his true apprehension of the meaning of things visible. The conviction of his parents which had preserved him, the observation of his people enslaved, the approach to God through the solitudes of the wilderness, the flaming glory of a burning bush, were all things under observation. Reason dealt with them, and discovered that there were things with which it could not deal touching all of them. Faith spread its wings,

and soared, where the fine and heroic marching of reason ended, and thus he beheld the invisible and endured. Reason can deal with all the things that appear, but its final activity is the creation of a conviction that these came not out of themselves, but that behind the tangible is the intangible, beyond the ponderable is the imponderable, at the back of the revealed is the secret. Thus reason merges into faith, not by catastrophe, but necessarily. I cannot demonstrate, I cannot prove the existence of God, but faith born out of reason affirms, and I know. I pass through the processes of reason as it investigates creation until faith discovers, for reason's illumination, the Creator.

God is a Spirit. Thus man has access to God. His reason apprehends the Word of God as an Expression. His faith has confidence in the essential truth, and knows the larger thing which cannot be finally demonstrated.

Reason and faith therefore are the warp and woof in the fabric of the spiritual life. There are many things in the presence of which reason can offer no explanation. In

such places let us ever be supremely careful not to make the judgment blind. Let it rather accept the deduction which it cannot emphatically demonstrate. The first call of God to the soul is the call of Reason, "Come now, and let us reason together." He never asks for faith save on that basis. When man has heard that call, and has opened all the faculties of his being thereto and is convinced, He demands the activity of the faith which He has thus created. Therefore to the man who is inquiring, who finds himself confronted by mystery and difficulty, the word of the Christian faith is, Have no hesitation or fear, bring to bear on all your problems the whole fact of your mind; but never forget that in Christ the ultimate Reason has been revealed. He is God's Speech to man, and as a man permits his reason to be tested and corrected by Christ, he will find himself led onward to the point where his reason passes into confidence, and he finds a firmer faith his own. The faith that does not come from reason is for evermore to be doubted. The reason that never finds such faith is for evermore to be feared.

IV

THE PRELIMINARY ADJUSTMENT—SELF LOST AND FOUND

IT is necessary that we take time to define the central term in this subject. The word "self" is in constant use, and has many shades of meaning, which we express by coupling it with other words, as we speak of a self-centred man, or a self-denying life, of self-consciousness, of self-assertion, of self-abnegation. Our inquiry, then, is as to the first and simplest meaning of the word in such common use.

It comes into modern English from the Anglo-Saxon, having blood relations in all sections of the Gothic or Teutonic branch of the Aryan family, being found with some slight modification of spelling in all of them. As to its origin nothing definite

or final is known. Two suggestions have been made by philologists of eminence, which I propose to name because I think they may help us in our study.

Skeat suggested that the word comes from the old form *selba*, or *seliba*, which again is made up of two words, *se*, and *liba*, meaning quite simply, left to self. But this, it is at once evident, is a definition which includes, in order to explanation, the word we are attempting to define, with another word, for *se* alone is the Gothic equivalent to the Latin *se*, meaning self. The word *liba*, which radically means left, being added to *se*, intensifies the suggestiveness thereof by indicating the fact that it is self, with all other facts excluded. *Seliba*, therefore, means personality alone, left alone, considered in its actual being, without relation to other beings. The use of the word *being* in that connection is also suggestive, for the old Saxon word *liba* is first cousin of *lifan*, which not merely means to leave, but to live. So that there is the suggestion in the word of existence, not merely exclusion of others, but the actuality and continuity of the thing left.

Self therefore according to that definition indicates some one being, complete in its loneliness, without reference to any other beings.

Kluge suggested that our word "self" has come from the old Irish *selb*, which radically means possession, and that therefore the thought suggested by the word is finally that of lordship, ownership, and consequently of power—that is, of doing rather than of being. According to this definition the word "self" suggests the realisation of being, the exercise thereof, but still within its own borders. The difficulty of defining the word is discovered by the fact that in attempting to do so it is almost impossible to avoid making use of the word in the course of the definition. So that finally one is inclined to say self is self.

For purposes of this study, however, I propose that we incorporate the two suggestions already referred to, for whatever the philological origin of the word may be, it is perfectly certain that in our use of it we do combine both ideas. In that use self ever represents being and doing, and these in their inter-relationships. It stands

for the *I am* and the *I can* which constitute the sum total of conscious individual personality. I express the whole fact of my life when I say, *I am, I can.* It may be objected that there are other statements necessary to completeness of expression, such, for instance, as *I think, I love, I act,* but a moment's reflection will show that these but serve to express the different possibilities of the *I can,* for in each case the *I do* is the outcome of the *I can, I think* being the activity of *I can think, I love* of *I can love, I act* of *I can act.* Therefore I repeat that the whole fact of conscious individual personality is encompassed and expressed in these two simplest of all sentences, *I am, I can.* In ordinary use, therefore, I submit that this word, *self,* suggests being and its necessary sequence of doing. Individuality has existence and potentiality. Self is that in any given instance which can say, *I am, I can.*

In our study, then, the word "self" is used as indicating personality, such personality as has been defined in our previous considerations. Let these, then, be restated briefly. Every human personality is

spiritual in nature, has a right of access to God, which is also an obligation, and has as the method of its intellectual activity both reason and faith. Out of these facts all the activity of human personality proceeds. While man may live without recognition of the spirituality of his nature, and without exercising the right or obeying the responsibility of his access to God, he cannot live and act save in the exercise of that spiritual nature, and having relation to God either false or true by his exercise of reason and faith. Leaving for the moment the first two of these principles, it is perfectly patent that activity proceeds from the exercise of reason. Whereas the deepest truth of all is that as a man "reckoneth within himself, so is he," it is equally and consequently true that as a man reckoneth within himself, so doeth he. It is impossible in the case of rational beings that they should do anything which is not preceded by thought. The thinking may be subconscious, automatic, mechanical, but it is nevertheless present. The simplest acts of life are preceded by thought and decision. Therefore when we speak of self

in this study, we refer to being, spiritual in nature, having a right of access to God, which is also an obligation, and having reason and faith as the method of the consciousness preceding all activity.

A still further word by way of definition is necessary. The subject of the preliminary adjustment, self lost and found, must be understood not to indicate a discussion of the method by which man has passed into the condition in which he is conscious of something wrong, and of how it may be possible for that to be set right. Our subject is rather a discussion of the second half of that larger whole. We are to consider the subject of the preliminary readjustment of lives that are lost, the adjustment which Christ distinctly described as self being found by being lost, of life entered through the gate of death. This must be clearly before the mind even at the cost of tediousness of statement. I am not about to discuss how a man is lost in any evangelical sense of the word. To that I shall have to make passing reference, but in the whole argument it is taken for granted.

I am rather desirous of stating the teaching of Christianity as to how a man lost, in the sense in which that word describes a common human experience, may be found. The teaching of Christianity is that the lost life may be found by being lost in a new sense, thus ceasing to be lost in the sense already referred to.

This, however, makes it necessary that we should insist upon the fact that Christianity begins with man as lost. On that subject the word of Jesus is all-inclusive and final: "The Son of Man came to seek and to save that which was lost." That description of the condition of humanity harmonises with the conclusion of the scientist to which I have made reference, when he said that one of the common convictions of religious experience is that there is something wrong about us as we naturally stand. Christianity accounts for that fact by its doctrine of the fall, both the original fall and the continuous fall. That doctrine I do not now discuss, but accept the fact by whatever term it may be described. My purpose is to state the teaching of Christianity as to how the

" something wrong " may be set right, how the lost may be found.

In this study for purposes of simplicity and lucidity we confine ourselves exclusively to the teaching of Christ. Let me first of all, then, in broad statement declare what that teaching was. He consistently affirmed that in order to man's restoration to right relationship with God, it was necessary that self should be lost. He declared, moreover, that whenever man consented to the loss of self, self would be found. These are the commonplaces and simplicities of our holy religion, and yet there are no truths which have greater need of new and forceful statement and insistent emphasis than these. That man must lose in order to find himself has long been emphasised, yet never over-emphasised. The other side of Christ's statement that a man losing himself does assuredly find himself has certainly not had adequate enforcement in the general teaching of recent years; and yet it is the final truth of the whole declaration that a man through the gateway of death does enter into life, by the process of losing self does

find, not life of another quality, but his own life, the life he possesses by the first creation of God.

But let us first give attention to this teaching concerning the necessity for the losing of self. The fact of the necessity is emphasised by the consistent and superlative demands of Christ. It was the perpetual burden of His teaching, and in some of His recorded words, where it may not appear upon the surface, a little thought and honest attention will reveal the fact that the necessity was always present to His consciousness, and always emphasised in His teaching. When after His baptism He set His face toward public ministry, Matthew tells us, "From that time began Jesus to preach, and to say, Repent ye, for the kingdom of heaven is at hand." I do not propose here to enter into any discussion of the long-continued controversy between the Roman and Protestant theologians as to whether repentance evangelically is *Recipiocentia* or *Poenitentia*, but at once declare my conviction that the Protestant theologians were right, and that the word which Christ

is reported by Matthew to have used at the beginning of His ministry is the one that reveals the real meaning of repentance. That word simply means a change of mind, and we do no violence whatever to the text if we read, From that time Jesus began to preach and to say, Change your mind, for the kingdom of heaven is at hand. That is the first call of the Master as He begins His work with individual men. By no means the final call, but it is always first, and the reason for it is to be discovered in the recognition of a truth already referred to in the present study, namely, that as a man "reckoneth within himself, so is he." If a man's character is to be remade, his conduct must be remade, but if his conduct is to be remade, it must be by the remaking of his creed. Of course it will be recognised that I use the word *creed* in its simplest, and therefore its truest sense, not of a statement compiled by some, and recited by others, but referring to the conception, the conviction of the mind. In this sense it will be seen that the first word of Christ was revolutionary. He called men to

change their creed, their conviction, their conception. In effect He declared that at the centre of their life men were out of harmony with essential truth. Therefore their conduct was wrong, their character was wrong, and they were lost.

That being the keynote of His ministry, it is interesting to follow Him, listening ever to what He has to say, and watching closely the effects He produces. Taking this latter first, one is impressed by the marvellous effect of His perpetual attractiveness. Wherever he went, men crowded after Him. But it is equally patent that He was for evermore repelling them, holding them back. Whenever the crowds gathered to Him, almost tumultuously assembling with such irresistible force did he draw them, He nevertheless withdrew from them, or sifted them, consistently revealing how hard a thing it really is for men to follow Him. When He saw the multitudes He left them and went up into a mountain, and as His disciples gathered to Him He taught them, not the multitudes, but the disciples; and the manifesto He gave them contains an ethic which, rightly

interpreted, from beginning to end insists upon the necessity for a change of mind and a denial of self. The multitude followed Him and He turned and said to them, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." He saw men trifling with sin, and revealed to them the only attitude toward sin which can possibly count in the tremendous process of remaking in order to righteousness, "If thy right eye causeth thee to stumble, pluck it out, and cast it from thee. . . . If thy right hand causeth thee to stumble, cut it off, and cast it from thee." An examination of the whole ministry of Christ in order to an appreciation of His teaching will reveal the fact of His unvarying insistence upon the absolute necessity for denying self. In this connection let me make a remark which is old and almost commonplace, but yet which needs to be clearly understood. There may be all the difference in the world between a certain practice of self-denial and denying self. The practice of self-denial may be cheap and easy, and may even contribute to the strengthening of the self-life. To

deny self, on the other hand, is to deal with the whole of personality. When self is denied, neither wish, nor desire, nor call of the self-life is to be considered for a moment, save as it is yielded to the supreme arbitrament of the will of God. Thus in a word, radical, drastic, and revolutionary, Christ perpetually confronts human nature as He comes in order to save it. This is not a popular doctrine. Human nature says, I am my own master, I can please myself, I will not be a slave, and in answer Christ replies, You are not your own master, you cannot please yourself, you must be a slave.

So consistent and imperative a demand proclaimed by Christ must be based upon some absolute necessity. Let it then be carefully noted that wherever Christ declared the necessity either directly or inferentially, He did so by putting the man to whom He spoke into comparison with Himself. "If any man would come after Me, let him deny himself, and take up His cross, and follow Me." The comparison is self-evident. The man is to deny himself in order to follow Christ, which

most evidently means that Christ is moving in one direction, while the man has been going in the other, which is but another way of saying that Christ's ideal of life and that of the man to whom He appeals are not identical. That, moreover, is the profound significance of the familiar passage, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." His appeal is to men who are wearing a false yoke, and He calls them to wear His yoke; and so throughout His teaching He perpetually placed Himself in comparison with men, and thus explained the meaning of the tremendous claim He made that men must deny themselves.

What, then, is the revelation of this teaching? That the "something wrong"—and I again quote Professor James's phrase—in human life is that self has found itself in a wrong way, and therefore the first necessity toward restoration is the denial of self, and the loss of life. Man having

taken his being and doing, the *I am* and the *I can* of him, out of relationship to God, is out of orbit, is inarticulate. Therefore the man who says, I am my own master, I can please myself, I will be no man's slave, is unable to master himself, never pleases himself, becomes the slave of forces which he does not know how to manage. To that man Christ says, Lose your life, in order that you may find it. Submit to the true Master that you may become master of yourself. Please God that you may find the true pleasure of life. Be His bond-slave in order that you may become His freeman.

All this, however, becomes yet more clear as we turn to the other side of the consideration of the preliminary adjustment, and in this connection let me at once attempt to make definite and forceful the positive side of Christ's teaching as contained in His superlative promise, "He that loseth his life shall find it." I have sometimes thought that there would be a value in a grotesque illumination of passages of Scripture. By that I mean the printing of a passage with one word

which is generally considered unimportant, made to flame in letters of fire. If I were illuminating this particular text in this way, I would let all the words be in small and ordinary characters until I came to that last one of two letters, making the "it" arrest the attention, and demand consideration. Christ declares that a man losing his life shall find *it*. He does not say, If you will consent to crucify the flesh, and crush the powers of your being, you shall find another being, another kind of life, a new order of existence, but rather, If you will lose your life, with its intellectual capacity, and its emotional power, and its volitional ability, you shall find *it*. Whatever may be the peculiar quality or quantity of your life, whether it be that of artistic temperament or mechanical skill, you shall find *it*. All that a man is in his first creation by God he becomes when he obeys the call of Christ, and denies himself.

This may be stated in another way. No self-centred man can paint a picture. There will always be something about it of inexactitude, of false impression, some-

thing of dust mingling with the colours, and robbing them of their brilliance. But if the artist will lose his life and paint no picture from self-governed motive, his picture will be true, in form and colour, in suggestion and inspiration, a veritable work of art. Christ has come to spoil no picture, to make discord in the midst of no music, to rob no man of his natural ability, but rather to create the picture, to make the music, and to find the man, and make him what God meant him to be. Account for the second birth as you will psychologically, experimentally it means the realisation of the potentialities of the first birth.

To return to our definition, self is the *I am* and the *I can* of individual conscious personality. A man yielded to Christ finds the *I am* and the *I can*. He finds the *I am;* that is, the conflicting elements of his life are merged into a consistent and forceful whole, and instead of being at war within himself—and war is always hell, whether in a man or a nation—he is at peace. He finds the *I can;* that is, all his powers act with ease, and to the

accomplishment of purpose, he thinks, he feels, he does. All this may best be apprehended by illustration, and I shall take my illustration from the New Testament, and from the experience of the man who was perhaps, in the apostolic age, the most remarkable witness to the power of Christ. Paul declared, "By the grace of God I am what I am," and "I can do all things in Him which strengtheneth me." There we have the *I am* and the *I can* of Paul's fundamental personality. He found himself when he lost himself on the way to Damascus. Blinded by the light that fell about him, he heard the voice of the Nazarene, and in answer to His call said, "What shall I do, Lord?"

That question is a revelation of the fact that he denied himself. In that moment Saul of Tarsus placed Another upon the throne of his being, and handed the keys of all the chambers of the citadel to the Nazarene. Judged by the standard of the lost world, Saul of Tarsus in that moment lost himself, he flung away his individuality, and gave up his independence, and the world is true in its thinking

so far. But the years pass on, and I find him writing the words of essential personality, "By the grace of God I am what I am." "I can do all things in Him which strengtheneth me." His declaration, "By the grace of God I am what I am," is not merely a declaration of the fact that Christ has triumphed. It is also a challenge to men to examine him, and find out what he really is, and he affirms, "I am what I am." He was a Hebrew, he was a Roman, he was a Greek. By blood he was a Hebrew, describing himself as "Hebrew of Hebrews." By citizenship he was a Roman, claiming all the rights and privileges of such relationship. By sympathy he was a Greek, speaking the language and profoundly interested in the philosophies. None of these facts were ended by his relationship to Christ. They were rather found and realised. I am Hebrew by the grace of God, and in my experience there is fulfilled the religious ideal which lay at the centre of Hebrew history and purpose. By the grace of God I am a Roman, and all Rome's passion for government and power of empire is consecrated

to the establishment of the kingdom of God. By the grace of God I am a Greek, and all the Greek love of mystery and attempt to see to the heart of things is in me, enabling me to correct the false by the interpretation of the true.

Then he also says, "I can do all things." And do not let us interpret the *I can* of Paul in a small way. The context reveals his meaning. He does not say, I can write letters, I can travel, I can preach. These were incidental things. He rather affirms, "I know how to be abased, and I know also how to abound." I am able to do the small thing, or to take the high situation. I can maintain my dignity in the hour when I am oppressed. I can retain my humility in the hour when I am enthroned. I can do all things. It is the word that tells of a throne found and a kingdom administered.

This losing of self, then, means adjustment to the essential and the eternal. It is return to orbit of that which had wandered therefrom. It is articulation, the putting into joint of that which was out of joint. The man who claims to be

his own master cannot realise himself, or find himself. The man who submits to Christ finds himself, and realises his life.

In dealing with the text "They that have turned the world upside down have come hither also," a preacher of rare insight made use of three divisions. First, the world is upside down anyhow; secondly, to turn it upside down therefore is to turn it right side up; thirdly, let us get at it. That is the whole philosophy of our subject. Christ found men upside down. He came to invert the order and put them on their feet, that they might see things in their true relationship, and live as they ought.

This is preliminary only. There is much to do after a man's order of life has been changed, after it has become articulate, but nothing can be done till that is done.

V

THE REALISATION OF THE CHRIST LIFE—CENTRE AND SPHERE

THAT preliminary adjustment whereby man finds his life consists in his restoration to God. That is made possible and accomplished by the work of Christ, for "God was in Christ reconciling the world unto Himself." Man apprehends God through Christ. Therefore the restored or adjusted life of man is the Christ life. By the denial of self, through the infinite grace of God, man receives the value of the death of Christ, and the virtue of His life. Therefore he is correctly designated a Christian—that is, one who has received the life of Christ and henceforth is one with Him, in motive and in mind.

It is significant that the disciples were

called Christians first at Antioch. A study of the Book of the Acts of the Apostles shows that in consequence of the failure of the Church in Jerusalem to carry out the commission of Christ, God by the Holy Spirit moved His base of missionary operations to Antioch, laid an arresting hand upon a new instrument, and made Saul of Tarsus the pioneer missionary toward the uttermost part of the earth. The disciples in Antioch responded to the inspiration of the Christ life, and therefore necessarily became the instruments through which the witnesses were sent forth in fulfilment of His purpose. Whatever the attitude of the men of Antioch was toward the Church, it is evident that as they observed the disciples, they came to the conclusion that there was only one name which could exactly describe them, and that was the name "Christian." This designation of the disciples was born of the fact that the outside world recognised their relationship to Him. This is only an illustration, but it is a striking one, that the life adjusted to God through Christ becomes in the deepest and truest sense Christian life.

In the same connection it is equally interesting to remember that this Saul of Tarsus, who became Paul the apostle, has in his writings consistently emphasised the fact that the life of a believer is the life of Christ. As to his own personal experience he declared in one brief statement, full of beauty and of suggestiveness, the whole story of his Christian life. "To me to live is Christ." That is an all-inclusive and exhaustive statement, which Frederic W. Myers has beautifully illustrated in his poem, the opening and closing lines of which tell the deepest story of the life and labours of the great missionary apostle.

"Christ! I am Christ's! and let the name suffice you,
Ay, for me too He greatly hath sufficed.
. . . . .
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

Moreover, in his writings, when he had occasion to correct errors of any kind, Paul invariably did so by positive teaching concerning Christ, and by urging those to whom he wrote to the realisation of that

life in their own experience. This is seen in his correction of the errors of practical life in the Corinthian Church; of the errors resulting from the influence of Judaising teachers in the Galatian Church; and of the errors existing as the result of the mixture of Judaism and Greek gnosticism in the Church at Colosse.

In the course of the letter to the Colossians there are certain statements which may be taken out of their context without doing any violence to their value, and linked together as revealing the all-inclusive truth concerning Christian experience. First by way of illustration, and not for a full examination, notice the interrelation between two of these. "It was the good pleasure of the Father that in Him should all the fulness dwell"; and "in Him ye are made full." The first is the apostle's all-inclusive declaration concerning Christ. The second is his all-inclusive declaration concerning the resources of the believer. In the Christ all the fulness of God dwells. The believer is filled to the full in Him.

There is another connection of passages

possible from the same letter, which constitutes the theme of our present study. In the course of his argument in order to the correction of what he terms "philosophy and vain deceit," the apostle made use of the words, "Christ in you, the Hope of glory," as suggesting the central, experimental mystery of Christian life, and later he wrote the words already quoted, "In Him ye are made full." If we take these statements again yet more briefly by the omission of some of the words unnecessary to our present meditation, we see that the apostle's conception of Christian life is that Christ is its Centre and Sphere." "Christ in you" indicates the fact that He is the Centre. "Ye in Him" reveals the truth that He is the Sphere. It is well to say at this point that the word "sphere" is chosen, rather than "circumference," or "circle," because the use of the latter term is permissible only in the description of a plane surface, while a sphere is that which absolutely surrounds whatever stands at its centre, on every side and in every direction. In this sense Christ is the Sphere of the believer's life.

Christianity, then, if I may use the somewhat mechanical and mathematical terms, is Christo-centric, and Christo-spheric. Christ is at the centre of the believer's life, the believer is at the centre of His life. Now, it is perfectly evident that this statement is inclusive and exhaustive, and therefore altogether beyond the possibility of anything like detailed exposition in the course of one address. All I propose, therefore, is the statement of the double truth in its barest outlines of application, and as to its first principles of value in the life of the Christian. It is well that we should remember that whichever of these aspects we may consider, we are compelled to use the same terminology. If we speak of the Christian life as being Christo-centric, then the believer is the sphere of the Christ, because Christ is the Centre of the life of the believer. If we speak of Christian life as being Christo-spheric, then the believer is the centre of the Christ, because Christ surrounds the believer's life.

The fact that Christian life is Christo-centric is the essential mystery and miracle

and might of Christian experience. To think of Christianity only as a cult, which may be accepted as presenting theories which are acceptable to the intellectual comprehension, is to fail utterly to understand the real meaning thereof. To consider Christianity as the presentation of an ideal, or the enunciation of an ethic, is to have caught some gleam of truth, for both these things are so; but it is to fail altogether to discover the profoundest fact and meaning thereof. The consistent teaching of Christ Himself and of His apostles is that when self is denied Christ ascends the throne, assumes the responsibility, and by His own indwelling through the Holy Spirit communicates all the power necessary to obedience.

Let us in the simplest way possible attempt to understand the real meaning of this conception. We may do this best by thinking of the believer, that is, of one individual, as constituting the sphere of the life of Christ. Our knowledge of men commences in the realm of the physical. My first consciousness of a person other than myself is necessarily that of the

physical. On the street or in the railway train, or in the midst of a multitude we have brief transitory acquaintance with human beings. If we happen to gaze into the eye of some stranger, we may catch some gleam of the spiritual nature, not enough to enable us to form any correct estimate, but enough to produce a sense of the mind, and therefore of the spirit, of the one on whom we look. Even such illumination comes, however, through the physical. Thus I repeat that to deal with a human being is first of all to be conscious of the material, the external, the manifest. Nevertheless in doing so we are perfectly sure of the fact, that what we are first conscious of is not the essential. The essential is that which looks through the eye, listens through the ear, makes us feel through the touch. Beyond the physical medium is the spiritual essence. In dealing with that spiritual nature we first communicate with the intellectual, and thus approach the emotional, and finally reach the volitional, which is the central citadel of human personality. In dealing with the essential

spiritual nature of any human being we necessarily first have to do with the intellectual, which is capable of observation and comprehension. The emotional is never reached save through the intellectual. It is perfectly true that the intellectual may be a spoiled instrument, flinging distorted visions upon the retina, and thus producing false emotion. All that, however, is not now under discussion, and does not interfere with the accuracy of the statement that the emotion of love or hate is always the result of an intellectual conception. Beyond, is that which is the final dignity of human personality, the power to choose, to decide, to elect, to determine. I need hardly stay to argue that every man has such power: it is so patent and self-evident that man may exercise his will as against the conviction of his intelligence, and in a contrary direction to that suggested by the driving power of the emotion. There is a sense in which the intellect and the emotion affect the choice of the will, but there is no escape from the fact that man is able to will by choosing as between the

claims of conflicting emotions resulting from apparently contradictory intellectual conceptions. The weak man is the man who allows his will to be wholly driven by his emotion. The strong man is the man who is able to say, What I would, I will not, I could wish to keep Onesimus for my own benefit, but I will send Onesimus back to Philemon. That is strength, and at the centre of every life is that capacity.

Turning back once more to the external or physical, we have what we speak of as the senses. The last home of sensation is the spirit, but the medium of the senses is the flesh. Sight, hearing, smell, taste, touch, are all the servants of the intelligence. By each and all of these man apprehends things external to himself. That apprehension is intellectual conception, which creates emotional consciousness. Thus the senses indicate to the intelligence, and through it influence the emotion, and finally make their appeal to the will, but they always await its decision. The weakened will says to the emotion, Gratify yourself. The strong will refuses the cry of the emotion when-

ever it is out of harmony with eternal principles. All this leads us in broadest and barest outline to a conception of that sphere of which in Christian life Christ is the Centre.

Therefore in the moment in which a man denies himself he yields that central citadel of his personality to Christ, Who takes up His abode at the centre of the life upon the throne of the will, and from thence administers the whole life. He interprets the meaning of all things for the intelligence. He inspires the emotion with the true reasons for its activity. He impulses the will in its choices toward conformity to the will of God. I have named that last because it is last in the activity of human personality, and yet it is supreme. The conceptions of the intelligence are wholly changed when Christ at the centre of the life interprets the meaning of all of which through the media of the senses the intelligence becomes conscious.

This has the widest application, but we will confine ourselves to human life. When one man looks upon another, what does he see? It depends entirely upon

whether Christ sits at the centre of his being, and interprets to him the meaning of what he sees. If Christ be at the centre, the man who sees another man sees the image of God, bruised it may be, almost out of all recognition, but still there. The hall mark of the Divine proprietorship is stamped upon every face plainly to the eyes of those at the centre of whose life Christ lives and reigns. That is what Christ always saw when He looked at men, and He gives all men in whom He dwells the same vision of others. But if Christ be not in him, what does a man see, when he sees a man? Well, it depends entirely upon what, out of his own self-life, he has made the dominant factor at its centre. If he is seeking for earthly wealth, when he sees a man he sees "a hand." He speaks of employing a thousand "hands." He looks upon men as chattels to be possessed, instruments to be pressed into the work of enriching himself. If, on the other hand, the master passion of his life is the acquisition of knowledge, he looks upon man as a specimen, to be dissected, analysed, accounted for, placed.

The intelligence is far more under the control of the will and biassed by its purpose than we often think. Where that will is the throne of Christ, He interprets the Divine meaning of all the things of which the intelligence is conscious, setting them in their right place and proportion and perspective in the economy of God. That is true not merely of the supreme fact upon which human eyes can look, a human being; but also of all things lower in the creative order, animals, or fields, or flowers, the mighty sea, or the dewdrop that glistens in the morning light upon the blade of grass. What is seen depends entirely upon whether Christ is at the centre of the life. If He be there, "the old things have passed away, behold, they are become new," a new God, a new heaven, a new earth.

"Heaven above is softer blue,
Earth around is sweeter green!
Something lives in every hue
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know as now I know,
I am His, and He is mine."

The whole intelligence is illuminated with the new light of the Christ life. If someone shall answer, "I have never experienced anything like that," it is perfectly evident that such an one has not been born again. Christianity to such may be a mere ethical convenience, which enables them to prevent other people defrauding them, and themselves to escape the unprofitable experience of imprisonment, or it may be the inspiration of a certain form of philanthropy, which is likely to be profitable. If Christ be in the life, He is the "Hope of glory," and the intelligence sees everywhere fringes of gold upon the clouds, and through all creation there flash and flame the beauties of the eternal order.

But Christ at the centre of the life does more than interpret to the intelligence the meaning of things. By so doing He inspires the emotion, so that men are moved to approbation, and love of the things that harmonise with the character of God. When He sits at the centre of personality, man begins to love the things of light, the pure and the high, the noble and the true, and consequently all the

activity of love toward relations, friends, toward men generally, and toward the world, is new. Said the apostle who understood the mystic relationship between Christ and the believer so perfectly, "Love not the world, neither the things that are in the world." Yet this same apostle chronicles for us the fact that "God so loved the world." There seems to be a contradiction between these two statements, and yet spiritual intelligence is at once conscious that there is no contradiction. When Christ is at the centre of the life the emotions are purified, and act in consonance with the eternal reason of the Eternal Love. Then the love of the world is no longer the love of dust, issuing in the attempt to find spiritual satisfaction in material things. It is rather such love of the world as through service and sacrifice attempts to restore it to consciousness of the love of God, and fellowship therewith.

And so finally, Christ being at the centre of the life, interpreting the meaning of the things of which the intelligence is made conscious, by setting them in the light of

the eternal order; inspiring the emotion, so that it acts only in harmony with the love and holiness of God, thus impulses the will in its choices.

Christ at the centre of a human life means therefore His dominion over the external and the manifest, and consequently all the senses, and their medium the flesh, are under the dominion of the spiritual nature of man, which in turn is under the dominion of the Christ, and so, therefore, these very senses are brought into subjection to the will of Christ, which is the will of God. If Christ be seated at the centre of the life, it is no longer possible for the eyes to look at things at which once they looked with eagerness, no longer possible for the ears to listen to things to which once they listened with interest, no longer possible for the tongue to utter words which once it uttered with delight. All the senses of the physical being brought under the dominion of the spiritual, which is under the dominion of the Christ, become Christian, and the consequence is that through the material life truth finds an expression when Christ who

is Truth sits King at the centre of the being. All that, however, is but the consideration in bare outline of one side of our great theme—that, namely, that Christian life is Christo-centric.

It is not only true that Christ is the Centre of the believer's life, it is also true that he is the Sphere of the believer's life. This is a theme so vast that in the consciousness that I am only able to touch the fringe of it, I recommend to all interested in the truest spiritual interpretation of it, a book by my friend Dr. Arthur T. Pierson, entitled "In Christ Jesus." In it he gathers up the teaching of the seven groups of epistles, and with the aid of diagrams graphically sets forth what the phrase suggests according to New Testament teaching. While I value everything that has come from Dr. Pierson's pen, I venture to say that nothing he has written in the department of the devotional life is so full and illuminative as this treatise.

In this address we consider the fact only in broad and general outline. The believer stands in one great Sphere, which yet may be considered in two departments, which

for the sake of illustration we may term concentric spheres. There is first the temporal sphere, and beyond that the eternal. These must not be thought of as separated into compartments, for the believer already lives the life eternal. At the same time, there are limitations in present experience, which after a while will cease. Now, whether we think of what we have just described as the temporal sphere, or of the eternal, we think of Christ, for in all the outlying reaches of the believer's circumstances or surroundings, using either word in its broadest sense, Christ is to be found. That is to say, that He is not only dictating at the centre of the believer's life, He is energising at its utmost extremity, and filling all the vast spaces which stretch beyond. To the believer therefore all interests are Christian—that is, having to do with Christ. All spiritual interests are homed in Him. The service of the saints is service rendered to the Christ, and indeed the only sufficient inspiration for unceasing and suffering service is love to Christ. By the Galilean Sea, with the light of morning breaking over its waters, when

Christ restored the wandering apostle, before committing to him his work, He did not say, Simon, lovest thou the men of the world? but "Lovest thou Me?" Christ is everywhere, so that the believer finds Him to be inspiration as well as dynamic. All the relations of time and space are Christian. A loved one leaves my side, and fellowship in service, which is immediate, ends, as my comrade, passing over the seas, enters upon some new toil in China, in India, but I am never far away from the absent one, because Christ in me is there also, and Christ in the absent one is around me. Thus all space is annihilated in the fellowship of the saints by that deep and profound consciousness. All the relations of time, moreover, are interpreted by the same fact. "Jesus Christ is the same yesterday and to-day, and for ever." All the relations of force are governed by the same fact. There is no blossom of beauty upon which the eyes look, but that the Christ life is expressing itself through it. He is the First-born of creation, and therefore His nature manifests itself in all the beauty of the earth.

Yet that is not all. Christ is far more than One who stands behind all the developments of life, as originating Source. It is equally true that in Him all things consist. The bond of inter-relationship between all life and all lives is His essential Being. All the rhythmic order of the universe is created by the presence of the Christ, so that He is immanent, the Centre of the believer's life, and transcendent, its Sphere. Wherever the Christian looks he sees the Christ. At dawning of the morning His face makes it more beautiful. When the sun goes westering, and the shadows of the evening are growing, the consciousness of His presence is sleep. When the battle thickens, He rides at the head of His battalions, and leads to victory. When peace is declared, it is His benediction falling upon the sons of men. Christ is everywhere, and to the man who knows what it is to have Christ in him, the Hope of glory, whether he look up or down or out or back Christ's face is there.

Yet so far reference has only been made to the first department, or to the sphere of the temporal. It is equally and super-

latively true that He is the eternal Sphere. The believer, in common with all men, thinks at times of the day of his passing, of that hour in which the external fact is laid aside, of his crossing of a boundary-line, of a time when the ropes that moor the vessel to the shore are cut, and the life crosses the bar out to the limitless and immeasurable sea. Every one so thinking thinks of God. It is the time when the spiritual consciousness of man expects the unveiling of God, looks to come into some more intimate consciousness of and relationship with Him. This is the secret of the dread of death in the heart of the sinner. The believer shares the conviction that beyond death there is a meeting with God, but the face that shines through the gloom is the selfsame One which has been seen through all the discipline of the pilgrimage. Christ is the Image of the invisible God, the Brightness of His Glory, the express Image of His Person. The Christ with whom we have grown sacredly familiar in shop and office and workshop is the God who will meet us when we cross the boundary-line. I shall

"see my Pilot face to face
When I have crossed the bar,"

and He is God.

And then beyond, the ages, the continuously born and awful ages. Sometimes when we were children the thought of them filled us with fear. I remember lying awake at nights, and trying to think of what *for ever* meant, until my child brain nearly turned with dread, and it is still a thought filling the soul with awe, that of these ages that cannot cease rolling one after another in majestic order. But the Christian knows that these also are under the governance of God, and that, referring to Christ, an inspired writer has said, "Through whom also He made the ages." I know not what the ages will be, but they have lost their terror for me. Sometimes I still endeavour to think of them. This is the age of God's grace. It has lasted for nineteen hundred years. Presently it will end, and beyond it what? Who shall tell? As to those immediately succeeding, our view may differ, but the fact of them, and of their continuity and succession, none of us questions. Every rationalist believes

that. Man's rationalism only has to do with his own small personality. According to his own view it is he that ends, and not the ages. Now I see them coming, ever coming, lit with their own distinctive glory, all derived from the essential Being of Deity, but they are fashioned by the Christ. Every new age shall receive its quality, its quantity, its value, its new unfolding of the essential mystery of God, under His direction. Thus Christ is the Sphere of the believer's life, so that whether he looks to the bound of the present and the temporal, or whether he looks beyond, seeking for the face of God, or whether he thinks of the ages with their new creations and revelations, Christ is everywhere, turning the darkness of the present into the light of morning, interpreting the nature of God by the majesty and mercy of His own glance, and assuring the perfection of the ages by the fact that they are under His control.

Finally and in a word, if Christ is the Sphere of the believer's life, the believer is at the centre of His, compelling His consciousness, so that the Christ is made joyful or sorrowful by the believer, and compel-

ling His activity in which He is first true to Himself as God, and therefore true to the believer. All language fails, and therefore let me without hesitation state this fact in such figurative terms as are necessarily imperfect, and yet illuminative. Christ has put the believer in His heart, where the crimson blood of His eternal love finds its centre and its home; and He has taken up His abode at the centre of the believer's heart, for the purification of the streams of life and the compelling of their conformity to the will of God.

VI

THE PASSION OF CHRIST AND HIS CHURCH FOR THE KINGDOM OF GOD

OUR final study takes for granted all that have preceded it, and is intimately related to the last two. In dealing with the subject of preliminary adjustment we saw that the denial of self issues in the enthronement of the Christ, which includes the appropriation of His redemption and the apprehension of His revelation. In dealing with the subject of the realisation of the Christ life we saw that the believer is both Christo-centric and Christo-spheric. Now, it is a necessary outcome of these facts that the measure in which they are realised experimentally is the measure of the identity of the consciousness of Christ and His Church. If Christ be indeed at the

centre of the life, interpreting in the light of essential truth all the things of which the intelligence is conscious, inspiring the emotion so that it acts only in harmony with the love and holiness of God, and by this redemption and readjustment of natural processes impelling the will, it follows that the consciousness of the one so indwelt must harmonise with that of the Indweller. This is the true explanation of the mystery of the Christian Church, revealing the secret of its vision, the inspiration of its emotion, and the nature of its passion. The Church is not an institution organised by the wit and wisdom of man, of which Christ occasionally makes use for the carrying on of His work. That conception of the Church, however modified the form in which it is expressed, is wholly inadequate. The Church of Christ is His very Body, the instrument through which He sees and feels and works in the midst of human history and activity. Therefore the consciousness of Christ is the consciousness of the Church, the consciousness of the Church is the consciousness of the Christ.

It should at once be admitted that the utterance of such a statement, which is that of an apparently logical sequence, causes one almost to blush with shame, because we all know full well how often the consciousness of the Church is not that of the Christ, or, to state the fact in the other way, the consciousness of the Christ is not that of the Church. The reason for this is that there are certain responsibilities which, being fulfilled, the consciousness of the Church is that of the Christ, but being unfulfilled, Christ is paralysed in His own Body, because the eye is dim, and the ear is heavy, and the hand is nerveless.

While He was yet in the world, in the circumstances of early limitation, He declared, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Passing from that period of limited ministry through His passion baptism, He emerged into all the fulness of life beyond His cross, and baptized into union with Himself by the outpouring of the Spirit a company of believing men and women, in order that they might become the instruments through which He should

continue His work in unstraitened and unlimited circumstances. Yet, alas! how constantly we have straitened, limited, hindered Him! I do not propose, however, in this study to dwell upon the fact of these failures and limitations, sorrowful as they are, and demanding serious attention, but rather to speak of the great ideal, in order that we may see the Divine purpose concerning the Church in its relationship to Christ with regard to the kingdom of God.

For the purpose of this study I propose again to take two great statements of the New Testament out of their context, in order that we may consider them in the light of that context. In the second chapter of his first letter to the Corinthians Paul ends a wonderful declaration concerning the nature and theme of the Christian ministry with these words, "We have the mind of Christ." In the second chapter of the Philippian letter he lays upon those to whom he writes as the supreme injunction of his communication this charge, "Have this mind in you which was also in Christ Jesus." Notice carefully the two statements, and the difference between

them. The first is a declaration and the second is an injunction. In the first the apostle affirms "We have the mind of Christ." In the second he enjoins "Have this mind in you, which was also in Christ Jesus. "We have the mind," "Have the mind." It at once becomes evident that these passages bring us face to face with the thoughts of resource and responsibility. Resource is indicated in the declaration, "We have the mind of Christ." Responsibility is revealed in the injunction, "Have this mind in you, which was also in Christ Jesus." While there is this difference, it is nevertheless true that both passages must be considered, each of them in the light of their context, in order that we may understand either the resource or the responsibility.

In the Corinthian letter, in the passage of which this statement is the final declaration, the apostle has been arguing that the Christian message is one of wisdom. These people had separated themselves into small groups around the names of Paul, Apollos, Cephas, and Christ. He points out that such grouping results from the mistake

of supposing that some one emphasis is the whole of truth. In the course of the argument he makes use of the phrase, "wisdom of words," which is most suggestive as it reveals the fact that the habit of disputation around words which obtained in the schools of Corinth had invaded the Christian Church. In contradistinction to the "wisdom of words," Paul speaks of the "Word of the Cross," which gathers into the infinite music of its speech all the tones and emphases of Paul, and Cephas, and Apollos. The men of Corinth think of the Word of the Cross as being foolishness, but he declares that it is a wisdom, not of this age, nor of the rulers of the age, but the infinite, the essential, Wisdom of God. He then shows that this can only be known by the interpretation of the Spirit of God. As none can know the things of a man save the spirit of the man which is within him, so none can know the deep things of God save the Spirit of God. These things, however, which could not be seen of the eye, or detected by the hearing of the ear, or discovered by the ingenuity of the heart of man, are revealed to us through His

Spirit. Of this line of argument the all-inclusive and final word is, "We have the mind of Christ."

In the Philippian letter he is urging upon his children the necessity for unity of mind and heart and purpose. It is in some senses the most wonderful of all his letters. In the course of it the word *sin* never occurs, the *flesh* is only mentioned to be dismissed, and there is no rebuke save the tender correction of disagreement between Euodia and Syntyche. It is a letter that was written in prison, and yet rises into anthem after anthem, and is bathed in the spirit of praise. In fact, it is Paul's great love letter. Its supreme message is that of calling his children to the true attitude of mind or consciousness, and when he expresses the profoundest desire of his heart for them, in briefest and simplest language he writes, "Have this mind in you, which was also in Christ Jesus." Then immediately, in a passage of stately and sublime grandeur he unveils before them that mind—"Who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself,

taking the form of a servant, being made in the likeness of men, and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

Having thus glanced at the context of the passages, we pause to notice the fact that the word translated *mind* in the Corinthian passage is not the word which is translated *mind* in the Philippian quotation. While the words are different, and their intention is different, they are not contradictory, but intimately related, and, indeed complementary. The word made use of in the Corinthian letter is one which refers to mind essentially as understanding, as consciousness, not so much to the mind as an organ of consciousness as to the knowledge resulting from its use. Indeed, we shall come nearest to the apostolic thought if we interpret the passage as meaning that we have the knowledge of Christ—that is to say that all He knows is made over to us, His consciousness is at our disposal.

In the Philippian letter the word *mind* has another value. While it still pre-

supposes the fact of intellectual apprehension, it suggests an activity, and we may interpret the meaning of the apostle by saying that he charges those to whom he writes to have Christ's *exercise of mind.* The distinction between the two words is thus evident. It is possible to have a knowledge which produces no effect, but this charge of the apostle reveals the fact that the knowledge of Christ is active in producing results, and he enjoins his Philippian children to have the exercise of mind of Christ. Thus the two thoughts with which we are brought face to face in the two passages are those first of the essential mind of Christ, His knowledge; and secondly, of the exercise of the mind of Christ, the activity which issues in definite results.

Let us now with great reverence attempt to understand the mind of Christ. The contextual exposition of the first quotation will reveal the fact that the consciousness of Christ is that of the Wisdom of God, the deep things of God, known of the Spirit of God.

It is at once evident that a statement

of what these things are can only be made in general terms. The mind of Christ was first the consciousness of the things of the eternal order. His mind was that of truth and grace. I am not now dealing with the subject of the wonderful redemptive work by which He placed grace and truth at the disposal of a ruined race, but with the primary fact that these things were of the essence of His consciousness because they are the deep things of God, the things of the eternal order. So far as finite man is able to encompass an infinite matter, it may be affirmed that the profound essence of the consciousness of God is that of the simplicity of absolute truth and the sublimity of overwhelming grace. Of Christ the fullest statement of truth is, that He is grace and He is truth. Of that inclusive whole, the part of which we think now is that His mind was necessarily therefore the mind of grace and truth.

Therefore as He knew these things of the eternal order He also and necessarily knew the order of the eternal things. He knew the meaning of the kingdom

of God as to the principles of His government, and the consequent experience of its administration. To attempt to break this up into such statement as shall enable us to apprehend its suggestiveness is difficult, because practically we have seen so little of the realisation of the kingdom of God in human history, even though nineteen centuries have run their course since its principles were enunciated by Christ, and its beauty manifested in the revelation of His life. It is nevertheless a phrase which is full of music and full of meaning. In our growing apprehension of Christ, we are coming increasingly to understand it. This, however, for the moment is not our theme, but rather insistence upon the fact that He knew perfectly the whole meaning of the rule of God, and therefore through all that was contrary to it He saw the essential and eternal and glorious possibility. Here once more we may take the simplest of all illustrations, that of a single human life. When Christ looked at a man He saw everything that other men saw, but infinitely more. He knew what

the kingdom of God established in a human life really meant. He apprehended what the administration of the Kingship of God would mean in all the departments of human personality. That, as I have said, is but an illustration. Carry the thought out into the widest possible area, and it will be seen that Christ stood in the midst of discord, and was the more profoundly conscious of the discord because He heard perpetually the infinite harmony of the eternal music. In the midst of things sadly and awfully out of joint, He felt the pain and agony of it all, because He knew the power and glory of things articulate. Perfectly acquainted with the deep things of God, the things of His truth and grace, the chaos was the more awful to Him. The sob and the sigh and the sin in the midst of which He lived were the more terrible to Him because He heard the music of the Divine order sounding in infinite anthems through His Spirit. The mind of Christ was the comprehension of the deep things of God, the knowledge of the breadth and beauty and beneficence of the kingdom of God.

The apostle declares, "We have the mind of Christ," and the statement is staggering and almost overwhelming. The only interpretation of it which brings anything like a sense of relief is that contained in a declaration which we have considered in a previous study, "Christ in you, the Hope of glory." Christ's knowledge is at our disposal, and is ours experimentally in the measure in which we are true to Him and able to comprehend. There are spacious values and far-reaching meanings, all of which were naked and open to His mind, which we cannot include within the clear consciousness of our finite conceptions. But we know that the things He knows are true, and the measure in which He has been able to interpret these to us is the measure in our minds of the Hope of glory. The mind of Christ is hope in the hour of despair, a song of victory in the midst of battle, a vision of the ultimate in the process of the travail.

We turn now to the consideration of the mind of Christ in its exercise suggested by the charge in the Philippian letter. In the passage already quoted the apostle gives us

insight into Christ's exercise of mind, by declaring the things resulting therefrom. As with subdued and reverent spirits we see Christ, in answer to His mind, laying aside His glory, and stooping to the lowest level of human woe, we come to understand something of His mind exercise. The first consciousness created by such contemplation is that the mind of Christ in the presence of human sin and sorrow is exercised by a profound discontent, born of a vast content. The content of the mind of Christ was that of His perfect satisfaction with the order of the eternal things. That we may put in another way, more within the compass of our everyday speech. Christ's content of mind consisted of perfect rest in the will of God, of absolute conviction that that will is good and perfect and acceptable, of unquestioning certainty that if the kingdom of God be established in a man, in society, in a nation, in a world, in a universe, therein is realised the highest and the noblest and the best.

But such content issues necessarily in a profound and awful discontent with everything that is contrary to that good and

perfect and acceptable will of God. The discontent is the agony of loyalty in the presence of anarchy, and it issues in a burning, consuming passion to correct all that which is contrary to grace and truth. This passion becomes a tremendous and irresistible impulse, driving the one in whom it burns out into strenuous grappling with the things which are against the kingdom of God. That is the unveiling of the mind of Christ, given in the apostolic picture of the Philippian letter. The exercise of Christ's mind is that of an overwhelming discontent with all that is unlike God, born of a perfect content with the order of the kingdom of God. A mind thus exercised inspires a life to the line of activity described in the passage. It is the activity of stripping off all the things of personal right and glory, of bending at infinite cost to sacrificial service, of suffering even death for the restoration of the true order of life. He emptied Himself, laying aside that which was His right in the mysterious and majestic relationships He bore to His Father, and taking upon Him the form of a servant, stooped still

lower, passing principalities and powers, the unfallen servants, becoming man; and bending lower yet, shared his death, and that on its basest level, the death of the cross—for ever flinging off the things of His own right, for ever serving, for ever stooping, for ever suffering, until He entered into a death grapple in the darkness with all the forces which are against the Divine order, and broke their power, until He had laid hold upon the central poison which had spoiled the kingdom and neutralised it by the infinite pain of His passion. This was the mind of Christ, essentially a mind that knew the Divine order, and rejoiced therein, actively a mind in revolt against everything which disturbed that order, and became the inspiration of service even to suffering, until the wrong was righted, and the way made for the restoration of the order. The mind of Christ in the exercise growing out of its essence constituted His passion for the kingdom of God.

In order that we may understand what all this means to the Church as to responsibility, let us first recognise what it actually

does mean experimentally as to resource. The first consciousness of the Christ life in the spirit of man is that of a profound content with the will of God. There takes possession of the entire being a sense of peace. That is invariably immediately succeeded by a new discontent. The content is due to the fact that the Christ-illumined life has caught the vision of the things of the eternal order. This discontent is due to the fact that this vision of order reveals the tragedy of disorder. There is discontent with things in the personal life, in the home, in the city, in the nation, in the world, that are unlike the kingdom of God. Such content and discontent demonstrate fellowship with the mind of Christ, the content resulting from His essential mind and the discontent from His exercise of mind. The charge of the apostle, "Have this mind in you, which was also in Christ Jesus," is a call to the exercises of mind which out of a great peace proceed in a great war toward the establishment of the ultimate peace. The Christian man is troubled and restless because he is not what he would be. This

is the result of his vision of the beauty and the glory of Christ. That vision flashes its light upon all his own life, and gives him to know that there is territory not perfectly subdued to the kingdom of God. Such consciousness creates a profound and restless discontent which issues in conflict through suffering in order to the establishment of the kingdom. The more the Christian knows of the mind of Christ, the more he finds himself in hot and fierce rebellion against things in himself which are unlike Christ—tones, and tempers, and territory not yet under the perfect sway of the Kingship of God. That discontent is the first evidence of the activity of the mind of Christ in the believer.

That, however, issues invariably in a wider discontent—that, namely, with everything that is unsubdued in all the circles that surround the individual life: discontent with things in the home, and in the circle of friendships, which are not submitted to His government; discontent with everything in the city and in the nation in rebellion against the kingdom of God. If we would know what that means, we

are always safe if we take a little child and place it in the midst. The child is ever the key to civic and national life. Are we angry when we look at the slum in which the child has to live? If not, then at best we are but cultured pagans, even though we belong to some organised and visible Church of Christ. If there is no hot anger in our hearts in the presence of the conditions in which children are born and live, even in so-called Christian lands, we lack the mind of Christ. Christ in the life, the Hope of glory, is also enemy of all the things which postpone the coming of the glory.

And finally, taking the widest and most stupendous outlook of all. The mind of Christ in the believer produces discontent with everything in the world which is unlike God and contrary to His kingdom. It does matter to Christ that people are living in the habitations of cruelty. It does matter to Christ that nations are yet without the knowledge of God which came to men through Him, and therefore have not only not entered into but have not yet begun to see the infinite beauty of the

order of His Kingship. Does it matter to us? If this Christ life be in us, then our lives are characterised by perpetual restlessness in the presence of the world's great need.

But restlessness is not the ultimate. Discontent itself is of no avail. The restlessness must be curbed and harnessed for endeavour. The discontent must issue in stripping, serving, suffering. The Church of Christ, having the mind of Christ, is for evermore laying aside her own rights and privileges, stooping to sacrificial service, suffering even to death, in order that the kingdom of this world may become the kingdom of our God and His Christ.

If our eyes have seen the glory of the kingdom, and we have the clear vision of the eternal order of things, then as we turn to look at things as they are in the world—at the sin, the shame, the suffering—the heart becomes hot and restless and angry. But that is useless save as the fire becomes a force driving us into the midst of all the disorder, to proclaim the evangel which will breathe new hope into the sad, despairing heart of humanity, and to communicate

the dynamic which will lift humanity out of the disorder into the peace and glory of the kingdom of God.

My last word as to responsibility has to do, not with the Philippian charge, but with the Corinthian declaration, "We have the mind of Christ," and mark the necessity for it. It is indeed quite fashionable to-day to declare that cultured humanity is independent of the Christian religion. It is constantly affirmed that men and women are now refined and beautiful, even though they have turned entirely from Christianity. How is it, it is asked, that so many people are cultured and refined and beautiful and patient and gentle even though they are not Christians? Let me ask another thing: Having spoken of all that these people possess, what do they lack? They lack the sense of the necessity for worship, because they have lost the spiritual vision. Now, that is the supreme tragedy of such life, not merely because human nature devoid of spiritual consciousness is blunted, but because the lack of spiritual vision means the absence of discontent in the presence of the sorrow and suffering

of humanity. In place of it there is a content with things as they are, or that baser content which declines to look upon suffering and sorrow—the content of those who live in the suburbs, and forget the slums; who live in luxury, and forget Lazarus; who command that no sackcloth shall be seen in the presence of the king, as did one of old. That is not Christianity. Christ's mind brought Him to the slum, brought Him to the sorrow, brought Him to the sin, because it was the mind that knew the deep things of God. If we should have His exercise of mind, we must have His vision of the infinite and the spiritual.

Our responsibility in this connection is that, having His mind, we take time to know it. There is nothing the Church needs to-day more than time for contemplation and meditation, in order to dedication. That I may more forcefully apply this conviction to others, let me speak in the first person singular, with all honesty and sincerity. I am often appalled and affrighted in my own life at the little time—I will not say which I have, as though I would blame others—at the little

time I make for contemplation and meditation. We cannot know any human face perfectly until we gaze upon it, and acquaint ourselves by contemplation with all the facts concerning it; and some of us have grown so busy that our knowledge of Christ is the occasional acquaintanceship with a face that often passes and repasses. God help us to sit down and look! The great word of the Hebrew letter is "Consider Him." If amid all the hurry and rush of service we will but take time to gaze in order to know, it will not be time wasted. When we rise from such contemplation the discontent will be more mighty because the vision is clearer, and the anger will be hotter against evil because the sense of God is acuter, and the compassion of the heart will be more tender because the sense of the Christ mind will be profounder.

To have the mind of Christ in its essence and its exercise is to know no rest in the presence of sin and sorrow until God's day breaks and His kingdom is established.

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